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*A Speech delivered at the Close of the Annual Meeting
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BY REV. GRIFFITH JOHN, D.D.

AT the close of such a meeting as this it is not easy to find anything new to say. I may, however, call attention to a few facts of special significance connected with the general work of the past year.

Once more we are called upon to rejoice over a very large circulation of Christian literature. The circulation of 1897, though not quite as large as that of 1896, which reached the magnificent number of 1,306,352, was one of the largest we have ever had, being 1,228,647. If we add the circulation of the Bible Society of Scotland to that of the Tract Society, we shall find that there were sent forth from this centre during the past year more than a million and a half of Scriptures and tracts. The Bible Society circulated last year: Bibles, 112; Testaments, 8680; portions, 275,745; in all 284,537 books. Thus the united circulation of the two Societies amounted to 1,513,000. That is an enormous circulation. We must think of it, however, not only as immense in itself, but also as covering an immense area. Our Scriptures and tracts are finding their way into every part of the empire; and they are being read by tens of thousands to hundreds of thousands of people. How many have been influenced by them we cannot say; but that multitudes have been influenced, more or less, there can be no doubt whatever. It is now too late in the day to pooh-pooh this department of the missionary work. The old story about our Scriptures and tracts being devoted to the soles of the Chinese, has lost its flavour, and is now seldom heard. The man who repeats it, or believes it, is looked upon as a man whose education has been somewhat neglected.

There can be no doubt whatever that the productions of the Christian press in China are being widely read these days, and are producing a deep impression on many minds. An event occurred during the autumnalexaminations for the M.A. degree, of deep significance. At Nan-chang-fu, the capital of Kiangsi, one of the questions put to the students was this: "What do you know of the re peopling of the world by Noah and his family after the flood?" The text-book recommended was the Old Testament; at once there was a great demand for the book. A colporteur happened to be in the city at the time, and fifty copies were sold in one day. The Bible, as we all know, has found its way into the Imperial palace, and copies are in circulation among the higher classes in the metropolis. The examiner, who put the question, possessed a copy, and had been reading it. All this is new in China. It shows one thing at least, namely, that the attitude of the official class to our Christian literature is undergoing a great and vital change.

The extension of the work into Hunan during the past year is a fact full of significance. In March and April last Mr. Sparham and myself visited Hunan. Our main aim in going to Hunan this time was to visit some converts at Heng-chow, and, if possible, establish a missionary station in that important city. We found Heng-chow in a state of great excitement, on account of a recent visit paid to the place by Dr. Wolfe, the well known German traveller, and we were compelled to beat an ignominious retreat. We were attacked furiously by the mob and actually driven away in the midst of a perfect storm of stones. We were, however, greatly encouraged by what we saw of the converts. They clung to us in the midst of the storm and evinced the utmost courage throughout. You have already been told of the service we had on board the boat, when thirteen of the converts were baptized. I shall never forget that little meeting. If there ever has been a Bethel on earth our boat was a Bethel that evening. I felt sure that most of that little band would stand fire well, and that the little Church planted at Heng-chow on that stormy day would take root and grow. And such has been the case. Though we were driven away our native helpers were allowed to remain, and the work has been going on steadily ever since.

In May last Mr. Peng Lan-seng, one of our native evangelists, was sent to Heng-chow to take charge of the work there and to propagate the Gospel in the surrounding districts. He succeeded in renting a house in one of the suburbs of Heng-chow and in getting the Prefect and the two District Magistrates to issue four proclamations in favor of Christianity. He has since purchased the house. Unfortunately the magistrate could not see his way to stamp the deed without receiving special orders from the Viceroy and the

Governor of Hunan. The orders, I am glad to say, have been sent, and we are every day expecting to receive the deed duly signed and sealed. During these months Mr. Peng has been doing the work of an apostle in Hunan.

What is the present state of things in Hunan? In connection with the London Missionary Society there is a work going on at four important cities, namely, Heng-chow, Heng-shan, Siang-tan and Ngan-jen. At Heng-chow the chapel is opened daily for public preaching, and on Sundays some forty or fifty Christians meet regularly for worship. At Heng-shan we have another very interesting group of Christians meeting regularly for worship; and so we have at Siang-tan and Ngan-jen. In the south of Hunan, on the Canton border, in the Lin-wu district, there is a work going on in connection with the American Presbyterian Mission. In the east of Hunan, on the Kiang-si border, in the Cha-ling district, the China Inland Mission has a station. At Chang-teh, in the west, Messrs. Brown and Chapin, of the Alliance Mission, have succeeded in establishing themselves. In the north, on the Hupeh border, in the Lin-siang district, the American Episcopal Mission has just commenced a work. Thus there are now seven spots in Hunan where Christian work is carried on by Protestant missions. Thus the province is opening to the Gospel; at no distant date, it will, I verily believe, be wide open.

There is progress also in other directions. The telegraph has been successfully introduced. The line from Chang-sha, the capital, to Wuchang, has been completed, and Hunan is now connected with the rest of the empire and with the whole outer world. The electric light in Chang-sha is also an accomplished fact. Hunan is moving. It is not *open* yet; but it is *opening* undoubtedly. To what is this partial opening of Hunan to be ascribed? I read a statement in one of the English papers, not many months since, to the effect that Hunan *was actually open*, and that the result was due to the circulation of the publications of one particular society. Now I have nothing but praise to bestow on the publications of that society; but it is sheer nonsense to speak of Hunan as having been opened by them. The result is to be ascribed, not to one cause only, but to a combination of causes. The persistent attacks of the missionaries on Hunan for the last twenty or thirty years, have had a great deal to do with the bringing around of the present state of things. Though not allowed to live in Hunan, their visits to the province, as preachers and colporteurs, have been numerous. The noble work of the native colporteurs in Hunan, carried on for many years with hardly a break, has had much to do with it. The degradation of Chow Han, and the suppression of the Hunan anti-foreign literature,

have had everything to do with it. And the China-Japan war must be regarded as a main factor in any endeavour to explain the new order of things that is now setting in, not only in Hunan, but in every province throughout the empire. There have been many influences at work, and God has been working in and through them all, and all have been made subservient to the realization of what we are witnessing to-day in Hunan. But what we witness to-day is only the beginning of things. We shall see greater things than these.

The anti-foot-binding movement is another fact full of significance. Some months since Mr. Peng Lan-seng sent us six copies of a brochure on foot-binding, issued by the Chang-sha Anti-foot-binding Society. It is a most interesting ballad in itself; but the most interesting fact about it is that Hunan should take a leading part in this noble crusade. Hunan, however, is not alone. An influential Chinese Anti-foot-binding Society has been established at Shanghai, and branch societies are multiplying over the land. One of the most remarkable facts connected with the movement is, that some of the most influential men in the empire are taking a deep interest in it and helping it on. Scholars, and even officials, are writing tracts against the barbarous custom. One of the best things I have seen is a preface to one of the Anti-foot-binding Society's publications, written by Chang Chih-tung, the Viceroy of Hupeh and Hunan. It is a strong, clear, emphatic denunciation of the cruel practice. One of the most useful tracts issued by the Central China Religious Tract Society last year is the one on foot-binding, consisting of the Chang-sha ballad and the Viceroy's preface. An introduction has been added by myself, in which the evil is viewed from a Christian standpoint, and the Christian Church in China is called upon to take immediate action with regard to it. I am sincerely hoping that the missionaries will do all they can to bring this vital question before the converts during the year on which we are now entering. The movement, so far, cannot be regarded as a Christian movement, that is, the Christian Church in China has not taken it up as a Church. I am glad to be able to say, however, that there is quite a sentiment springing up in our Church against the custom. But I long to see the sentiment spreading and deepening. I don't see why the movement should not become at once a grand Christian movement and the year 1898 be known in the history of the Church in China as the foot-unbinding year.

This movement is caused by many concurrent influences. No individual, and no society, can claim the entire credit of it. But our Tract Society can claim an important share in the credit. Our publications have been dealing with the evil for many years. I think I am right when I say that the Central China Religious Tract

Society was the first to take the matter up. Our publications have been sown broadcast over the land; and it is a great joy to me to think of them as having had something to do with stirring up the native mind on this momentous question.

The remarkable increase in Church membership in this province (Hupeh) during the past year is another fact of very great interest. Speaking of the London Missionary Society I can safely say that we have not had a year so prosperous since the establishment of the mission. There were baptized in connection with the London Mission, including the thirteen baptized in Hunan, 605 persons in all, of whom 473 are adult believers. Last year there were baptized 434 in all. Now compare this with past years. I began work in Central China in 1861. At the close of the first year we had had 11 baptisms; at the close of 1870 we had had 295; and at the close of 1880 we had had 1104. Thus last year alone gave us more than twice as many as the first nine, and these two years—1896-1897—have given us nearly as many as the first nineteen. The other missions have all been successful. The accessions for the year in this province, in connection with all the missions, must have been considerably above a thousand, probably not far from one thousand five hundred. Surely that is something to thank God for.

There has been much sowing in this province during the past 36 years. The reaping time is now come. What we are seeing to-day shows the folly of judging of a great spiritual work such as ours is by early appearances. People want returns for their money, and quick returns, and if they do not get them at once, they lose heart and begin to growl and sneer. A flippant critic, writing of the missionary work in India, some years since, said: "A great deal is being said by the missionaries about unseen influence, leaven, seed sowing and what not. For myself I want crops." Now that sounds very smart. "For myself I want crops." Wonderful! I should like to know who does not want crops. We all want crops. But the husbandman sows the seed and then "waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." The husbandman wants crops; but he does not expect to sow and reap on the same day. Though there were not a single convert in China, I should still go on plowing and sowing, for well I know that they who sow in tears shall reap in joy. But thank God it is not all sowing with us in Central China now. We are beginning to reap a goodly harvest. Still the reaping of the present is intimately connected with the sowing of the past; and the one is not a whit less real or less divine than the other. Such is the present aspect of things in Central China. In many other parts of the empire the outlook is equally bright. We are, I am convinced, on

the eve of enormous religious changes. Never in its history has so grand a prospect been opened to Christianity in China.

And what do we need now? We need faith—implicit faith in God—God's will, God's purposes, God's promises, God's faithfulness. We need faith in our mission as God's messengers to this people. We need the faith that will dare anything and everything in obedience to the Divine command. You have heard of the coloured woman who was in the habit of saying that if God told her to jump through a stone wall, she would jump at it. Getting through the wall was God's work, not hers. She would simply do what God told her to do. You smile; but that is exactly the faith we want. We are ever called to jump through stone walls; and we know that if we do not jump *at* them we shall never jump *through* them. What was China to Morrison but a stone wall? What has Hunan been to us but a stone wall, and what have we been doing these thirty or more years but jumping *at* it? But we have not been jumping in vain. There are signs of yielding. A breach has been effected. Another jump, and it will be a jump *at* it and *through* it.

We need *union*. The Protestant missionaries in China must be one. We want perfect union for many reasons. But we want it now for a special reason. We are all standing in the presence of one common foe—a strong, watchful, implacable foe. I refer to the Roman Catholic Church in China. The heathen in these parts have practically ceased to trouble us. The opposition now comes from the priests and proselytes of Rome. During these two years they have given us endless trouble in Central China; and such has been the experience of other missionaries in other parts of the empire. We have no desire to oppose them or interfere with them in any way. We simply want them to let us alone, and let our converts alone. They would look upon China as their own legitimate and exclusive inheritance and keep the Protestant missionary out. As long as the work moves on slowly, they are quiescent, and, on the whole, tolerant in their bearing; but no sooner does it show signs of a strong vigorous life than they are up in arms. Such is the case these days in these parts. If we unite our forces, to hold together, we shall triumph; if we do not, we shall be beaten, and beaten ignominiously. Why should we not unite our forces and be one? The points of difference between us are few and insignificant, whilst the points of agreement are many and vital. I would not abolish denominationalism if I could. Let that stand. It is not uniformity we want, but unity; and we want to hit upon some plan by which our unity could be shown forth in all its strength and beauty. I wish we could have in Central China a Union Chapel for the Christians, which would hold from 1500 to 2000 people, and in which united

meetings might be regularly held. This would be a step in the right direction. I simply throw this out as a suggestion to-day. But think about it. I am ready to give Tls. 500 towards the erection of such a building. What will you give?

We need *courage*. There is at present a rush into the Christian Church in these parts. The work is spreading on every hand, opportunities are multiplying, new difficulties are springing up, and we often feel as if the burden were too heavy for us. The early missionaries needed courage in their day; and we need it in ours. They needed the courage to hope and to wait, we need the courage to dare and to do. The missionary who would rise to the occasion in these days in China must dismiss the word *impossible* from his vocabulary. "Impossible!" exclaimed Napoleon! "there is nothing impossible. It is a word only found in the dictionary of fools." Let us be done with it. "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." These were God's Words to Joshua, and these are His Words to us. May God help us to be strong for Him and His kingdom this year. Why should not the increase of last year be doubled this year and the number of baptisms rise from 1500 to 3000! Let us aim at that and work for that.

In Memoriam.

THE REV. DR. LEGGE.

BY REV. WM. MUIRHEAD, D.D.

THE life of Dr. Legge may well claim the interest of the whole missionary body in China. Only a brief epitome of it can be given here, yet the merest outline may enable us to form an idea of what manner of man he was and the service he rendered to the work in one way and another. He was one of the early leaders of the missionary enterprise on the opening of China, and occupied an important place in that respect. On the one hand, he prosecuted a line of labour in common with that of his associates in the great undertaking, making known the Gospel to the heathen around him, and in doing so he reaped no small measure of success. On the other hand, he took up a special department, which he carried on through a long series of years, translating the Chinese classics and other standard volumes for the benefit of his missionary brethren in the first place, and for the information of the world at large as to what constitutes the main characteristics of the Chinese and the elements by which, in great measure, they have been made what they are.

These things have been long and widely known in regard to our revered friend, but this does not abate from the interest connected with him; while the news of his death forms an occasion for recording our impressions of his life and labours as the memorial of one whose name and character stand high in our missionary annals, and add lustre and honour to the profession of which he was a distinguished member. We do not say this, as if it were at all necessary it should be the case, on the ground of the work itself, as if it required one to be connected with it, to enhance its real value and importance; but the adhesion to it on the part of any man of noble Christian character and eminent scholarship, and besides his active engagement in the labours it entails, and his devoted consecration to the ends and objects it has in view, may well raise the work in the estimation of those who might otherwise disregard it as unworthy of their notice. Such was the case, we believe, in relation to him of whom we write. His standing and reputation as a Christian missionary were of high advantage to the cause, in the opinion of those around him, both at home and abroad, alike of natives and foreigners, and he will long be remembered and honoured in the position he was called to fill. We may well therefore inquire into the circumstances which so specially marked him out, and gave him such a peculiar and prominent place among his contemporaries.

I. His Birth and Parentage.

Dr. Legge was born on December 20th, 1814, at Huntly, a town in Aberdeenshire in the north of Scotland. His father was "a merchant" in the language of that part of the country, more properly speaking, a tradesman, whose business was the most extensive in the neighbourhood. He was a member of the congregational Church there, and was regarded as an excellent Christian man. He was as his son writes, one that "feared God above many," and in a time of prevailing religious indifference in the parish, set the example of rearing an altar to God in his family. His mother was a woman of rare personal attractions, and as lovely in mind as in features. An earnest piety distinguished her. She died in 1817, so that Dr. Legge had no recollection of her, only he had the privilege of hearing her highly spoken of in after days. Three of the sons preceded her to the grave, leaving four who lived to grow up, of whom our friend was the youngest.

II. His Early Studies.

His father felt the want of education in his own case, and resolved that his children should obtain the best it was possible for him to get on their account. The first elements were acquired in

the parish school as usual, and good progress appears to have been made in it. His aptitude for Latin was such that he told me when the master dictated a lesson in English to the scholars, it was his habit to turn it into Latin at once while the words were being said. This brings to mind his Latin speech at a meeting of the Oriental Society on a future day. His proficiency in other branches was, no doubt, equally remarkable. In due time he went to King's College and University at Aberdeen, where he graduated A.M., and subsequently entered Highbury College, London, for the study of theology. He stood high in these various departments, yet the writer remembers him saying, after having been many years in China, that he often wished he had remained ten years more at home, so as to have become better acquainted with different schools of philosophy, which he thought would have equipped him more fully for his missionary work. As it was, there can be no question he was quite equal to the necessities of the case, and his own mental capacities with the studies of his early and maturer life, enabled him to enter into the discussions and investigations which came before him in the course of his widely extended Chinese researches.

III. *His Consecration to Missionary Work.*

While in London the subject of missions came before him, and, we doubt not, after much consideration and prayer, he was led to devote himself to the work in connection with the London Missionary Society. He was married to Miss Morrison, whose father was a congregational minister in London, and of whose Church Dr. Legge was a member. He was appointed to Malacca as his mission station, for which place he and his wife sailed on July 28th, 1839. At Malacca an institution had been formed by Dr. Milne, of the London Missionary Society, as he was obliged to leave Canton, and it was hoped that educational and mission work would be usefully carried on there while it might serve as a stepping stone to China when that country was opened. Dr. Legge gave himself to the study of Chinese and Malay with other departments of the work that fell to his hands. In 1842 he received the degree of D.D. from the University of New York, and subsequently, in 1870, the degree of LL.D. from the University of Aberdeen. On the opening of the ports in China he left Malacca for Singapore and Macao, and arrived in Hongkong on July 10th, 1843, where he was appointed to take charge of the Anglo-Chinese Theological Seminary formed there in place of the college founded in Malacca in 1818.

IV. *His many Years' Service in Hongkong.*

Here he began and carried on his life work in China to the end. As soon as possible he resumed his studies and made preparation

for the future. It was said he attempted several dialects at once without having a perfect knowledge of either, and in this way injured his progress in correct speech, and it was specially in the written character that he excelled. He strongly retained his Aberdonian brogue, alike in English and Chinese, and an amusing incident occurred in connection with it. He told the circumstance to Dr. Lockhart and a South Sea missionary, who were along with him in deputation work in England. One day two or three sailors were walking about Hongkong, and one of them, from Aberdeen, seemed to hear his own native Doric coming from some place. He looked about and saw a Chinese chapel, in which preaching was going on, and it happened to be Dr. Legge who was engaged. When the South Sea missionary heard the story, he remarked that so he was preaching to the Chinese in the Aberdonian dialect! This we know to be often the case, at least at the outset, as far as Anglo-Chinese speaking and preaching are concerned. While this department of the work was being carried on with assiduity, and natives and strangers had constant opportunities of hearing the Gospel at the lips of our friend, he was no less actively engaged in school teaching. He once told the writer that never did a Scotch dominie work harder than he did for years in teaching his boys, having his shirt sleeves up, and labouring to instruct the scholars under his care. However he had his reward in the gathering in of numbers into the native Church, the results of which happily appear at the present day.

In addition to his Chinese work he commenced an English service, which was maintained regularly, he being the minister of it until he left the colony. Owing to his scholarly attainments and the great respect in which he was held by the community, the English Church prospered and became a power in the place. Though it added largely to the work he had on hand, he felt able to attend to the duties connected with it, and as a satisfactory evidence of its success, Union Church continues to be a leading place of worship in Hongkong.

We have alluded to his great work in translating the Chinese Classics, which he began under favourable circumstances in 1860, and steadily persevered in it till he finished the four books and three of the five classics. It was a laborious undertaking not done in a flimsy and pedantic manner, but in a most thorough form and with all the addenda and explanations that was thought necessary to shed light on the difficulties that came up and assist the student in understanding the mysterious allusions in the text. There may be questions as to different passages in the rendering and meaning of the original, but there can be none as to the admirable and

scholar-like manner in which the whole is done, worthy the name he bears as a distinguished Chinese scholar. He has received at all hands the credit and the honour due to him in this respect and has left an invaluable legacy to his comrades and successors in the mission field, and to all who take an interest in Chinese studies, tracing the history of the country in early times and inquiring into the main features and characteristics of the people. One other department which fell to his pen was the so-called Term Question, as it agitated the missionary circle in former days. He took up the subject in a different light from that which the controversy had assumed and gave a new idea to the whole matter. His special brochure in regard to it is entitled "Notions of the Chinese on God and Spirits." We only remark about it that it shows great argumentative power and a handling of the subject on Chinese grounds that evince a widespread acquaintance with native literature, alike ancient and modern.

We would here note that Mrs. Legge died in Hongkong on Oct. 17th, 1852. He returned to England in 1858, when he married Mrs. Willets, the widow of Rev. G. Willets, who sailed with him to China. She was a woman of beautiful character, and was held in high esteem by those who knew her. She died in 1881. They came on one occasion to Shanghai, and while she went on to Japan he proceeded to Peking, returning with Dr. Edkins overland and subsequently joined his wife in Japan. He went as far north as Hakodadi, and gave a present of his classics to one of the authorities there, who at once showed him a copy of a Chinese geography which he had received from Shanghai, saying, this is what we want, not the traditions of old China.

V. His Oxford Professorship.

Having spent over thirty years in China, and having the offer of a Chinese chair in the University of Oxford, he was appointed to it in 1876. He remained in office till he died on the 29th November of last year. As professor he gave occasional lectures on Chinese history and philosophy, taking some of the leading minds of former days and enlarging on their character and works. He continued the translation of the remaining classics in connection with the sacred books of the east, consisting of the Yi-king and the Li-ki, which are without the native character as in the other books. He also translated the Tao-teh-king, the Travels of Fah-hien, etc., etc., and was, indeed, constantly engaged in this kind of work, being always at it from early morning till late at night. He was truly a laborious student in Chinese, not so much taken up with the peculiarities of the language, or the profound theories of philosophy,

or the native customs and manners, as simply with the work of translation which he was led to undertake, and the exegesis of different passages, or the explanation of historical allusions. His *forte* was in this line of things, and we must be satisfied both with the work he did and the manner in which he did it, laying all interested in the subject under high obligation to him as a pre-eminent Chinese scholar, and the proof he has left behind of the service thus rendered by him.

It may be added here that the funeral of our friend showed the great regard in which he was held in the University, by the attendance on the occasion. It was not a mere formal thing on the part of those present, but an expression of high respect for the deceased.

VI. *Our Closing Tribute to the Memory of Dr. Legge.*

He was a firm believer in the great truths of Christianity, while his mind was open to consider the current views of the time, where-in they did not affect his faith in the Divine Government and the atoning work of the Lord Jesus Christ. He was a man of strong and decided convictions in matters that concerned the path of duty, and on occasion resolutely expressed himself as it regarded himself and others. He was a true and warm-hearted friend, as many are well able to testify, and the writer's acquaintance with him, extending over many years, leads him lovingly to acknowledge. Though at the time of his death he was unable to communicate to those around him the ground and certainty of his faith and hope, it was not necessary. He died as he lived, trusting in the all-sufficiency of Christ's finished work, and we think of him now as in His presence, whom to serve was his joy on earth and is his reward in heaven.

The Starting Point in Theology.

BY REV. WILLIAM ASHMORE, D.D.

THE starting point of inquiry in all theology and all philosophy is one and the same. If such lofty designations may be borrowed for so humble a treatise we properly start in both cases from a consideration of the *Ego* and the *Non-Ego*.

I start from the standpoint of my personal self and from what I see in the visible universe around me. The reach of my thought is upward, and outward, and downward—what is above me; what is around me; and what is below me; what is behind me; and what is before me. From the visible I am forced to reason to the invisible; from the known to the unknown; from the tangible to the

intangible; from that which is, to that which has been, and that which may be; from effects to causes and from causes to effects. I am forced thus to reason; it is a tendency of my nature; it is a law of my being; that is, if I think at all, it must be along the lines indicated. I observe, and then I reason, and then I form conclusions. As indicated above my thoughts all group themselves in two classes—those which pertain to things outside of myself, and those which pertain to my personal human self and my neighbors who are like me.

The Visible Creation.

Above me, around me, under me, is a universe of matter. These are the heavens, the sun and the moon and the stars. Their existence and their purpose are to be accounted for. The infinity of them all impress me—their number, their magnitude, their distance, their movements, the tremendous force that dominates them. The more I look the more I wonder. When it comes to the earth on which I live and move and have my being I am impressed still more deeply, because my discernments can now take in a greater number of minutiae. Here are marvellous organizations of matter and life that fill the air, the sea and the dry land. Then marvellous interorganizations run through them again. They are strongly linked and interlinked; they cross and recross lines of demarkation; they fade out of themselves and reappear in something else; they come and they go; they increase and they diminish; they are in a perpetual quiver with the phenomena of incessantly acting and incomprehensible law. Then here are the elemental substances out of which the air, the land and the water are made—solid substances, liquids and gases. These disintegrate and combine; they attract and repel; the energy with which they sometimes do these things is positively fearful in the manifestation, and the velocity of movement, as in electricity for example, is astounding and but for the verification of demonstration would be declared unthinkable. And then here is the light of day and the darkness of the night; and here is heat and here is cold; and here is drought and here is moisture; and here is the continuous round of the seasons, coming and going forever, seed time and harvest, subject always to the same general laws, and yet always marked by variations which stamp each season with an individuality of its own. And then here are countless phenomena of all kinds all around me always happening and yet even now perpetually arresting my attention.

My Personal Self.

Even more perplexing and wonderful in some respects are the things which strike me when I come to the contemplation of my

personal self. I am a part of that visible creation which has already profoundly moved me. Obviously I belong in the very highest grade. I can see plainly that I consist of a body and a soul. In my body of flesh and bones I am kindred to the beasts that perish. Yet in purely natural traits these very beasts are, many of them, in single particulars, far ahead of me. They can see further away than I can; can see into the nature of things by their natural senses as I cannot; they can see in the dark which I cannot; they have a power of endurance, a swiftness of motion and a might of strength which I would give all I have to possess. But then I have an intellect of such vast and varied capacity that my reason is better than all their instincts. I am placed immeasurably above the whole of them, and am easily their lord and master. I am fitted for a more lofty position than I now hold. At some time or other my ancestors must have stood higher than I do now. To be sure I am advancing, but all around me, and in me, are the evidences of a lapse at some time or other in the indefinite past. The strangest of all things about me—the most painful and inexplicable—is my consciousness of sin. I have sin and am a sinner. There is a double nature within me; there is a lordly power which accuses me when I do some things and commends me when I do others; the rewarding and the lashing power of this inner monitor are both of them exquisite. Why I should be so manifestly designed for a state of blessedness and yet be so enthralled with a curse and be so continuously the victim of baffled expectations and blasted hopes is beyond my comprehension.

Nor am I alone in these things. I am only one of myriads in the same condition. In our aggregate totality we are moved and swayed by all sorts of social and intellectual movements that are race wide in their dimensions. We have our own aims and our own plans and our own methods, yet it is apparent that there are other aims, and other plans, and other methods of colossal sweep, over which we have no control. We are perfectly free, so far as we can see; and yet, with all our independence, we are all being borne along constituents of that supreme plan as the separate planks and timbers that form a drift are borne along on the flood of a swollen river.

Inquiries now forced upon me.

They all concern the universe that I see; they concern our common humanity; they concern myself personally and they concern me intensely; they are speculative and they are practical; they spring from the head and they spring from the heart. Though inclusive of many variations they are all reducible to four:—

WHENCE ?

How ?

WHY ?

WHITHER ?

WHENCE came all these things as I see them—this sun, moon and stars, and dry land standing out of the water and in the water and all that in and on them is? How is this universe put together? How are the parts framed and dove-tailed into each other? By what force are they made to cohere and to consist and to keep on their perpetual way? WHY and for what purpose do they exist as they are? What are the immediate, what the remote, and what are the final ends to be subserved by continuance? WHITHER do they all tend, and what is to be the final outcome of this complicated and unlimited mechanism? More than all that is outward, *Whence* came I myself? *How* do I exist? *Why* am I what I am? *Whither* do I go? And what is to become of me at the last? Will I die like a brute or will I live forever? Will I ever be rid of sin and suffering? Will I ever achieve a complete moral mastery of self? And will I ever attain to supreme and everlasting blessedness? If so Where? When? and How?

According as I devote myself to the elucidation of these inquiries will I find myself in the domain of the theologian, the philosopher and the scientist respectively, more or less. If I limit myself and profess to disclaim all regard for archaeological or teleological origins and ends and am to be taken up merely with the mechanical and the chemical How of all things, and to decline to make it much of a personal matter, then do I largely limit myself to the sphere of the scientist. If I start out with some sort of a set purpose against the supernatural, a disinclination to trace things up to a possible personality, and avow a purpose to confine myself to the mere linking together of physical causations alone I have joined the ranks of atheistical scientists. But if I am willing to recognise the existence of some infinite energy, somewhere or other, of a personal nature, and of some dominant and universal will-power, then I am to be enrolled among theistical scientists. If, after having collated a vast number of facts, I set out to account for them and to combine them into a coherent system, reducing many plans to one plan, many forces to one force, and many laws to one law, or to one law and a few cognates, then am I in the domain of the philosopher. Here again if in my search for a rational explanation I make up my mind before I start that I will steer clear of the necessity of recognizing a personal origin, and if I manage to keep clear of it by declaring it impossible to find out so remote and recondite a causation, then I am to be classed with

atheistic, or agnostic philosophers, as the case may be. But if I am willing to accept the deductions of logic and the evidences of intelligent purpose wherever I find them, and to follow them to where they may lead me, even if it be to the foot-stool of a personal God, then I am to be reckoned among devout and theistic philosophers. Yet so long as I leave out these personal considerations concerning sin and deliverance, and my personal relation to what may be superior and invisible intelligences around me, so long as I do this, I am a philosopher only. When I make the whole subject supremely personal; when I subordinate all inquiries into the mere whence, how, and whither of the material universe; and when I make dominant over all an inquiry into the ethics of existence, into the character of such superior beings as I am constrained to postulate, and of my relation to them, into the facts of my sinful nature, accompanied with a heart-rending desire to get rid of them, then am I in the domain of theology.

The latter is the field we are now proposing to enter. For the purpose of the present research we shall have but little occasion to touch upon purely philosophical grounds, and still less to deal with purely scientific issues, though, as we advance more deeply into the subject, we shall find ourselves supported by a more scientific view of science and a more profoundly philosophical view of philosophy than the non-theistic among themselves have yet been able to present.

Conditions of the Problem.

Relegating minor questions and subordinate issues to the back ground, and applying ourselves to theological and anthropological lines we may summarise our needs as follows:—

WE NEED to know something about some adequate cause for what we see around us. Our observations lead us to conclude that that cause must be a unit, and all comprehensive; that it must involve a personality; and that personality must be living; must be omniscient; must be omnipresent; must be omnipotent; must be omniparient; and must be omniprevalent. The existence of such a being is demanded by all the elements of knowledge.

WE NEED to have a rational explanation, at least in a general way, of the coming into existence of this present cosmos and of the manner in which it is sustained; of the secret of its administration in a way which will satisfy us that order and not confusion, improvement and not destruction, will be the final outcome.

WE NEEDED to have some clearly defined conception of our relation to the spiritual being whom we have already been forced to conclude must be in existence and is affecting us for weal or for woe.

WE NEED some satisfactory way of accounting for the existence of moral evil, and we need some assured hope of deliverance from it. We are appalled at this persistence of disease and death and at the spread of the perpetual curse. We want to be rid of the sin and the disorder which cause them all. We want hope, hope that will lift us out of this pit of despair.

WE NEED a reinforcement of moral power, some infusion or transfusion of moral energy that will help us to do right and triumph over the debasement which continually works us into the quick-sand. We want to be able to reach lofty ideals and not be grovelling and falling back for ever.

In a word, *we need life*—the highest form of life—a life that shall satisfy our natures and fill all our mental, moral and spiritual receptivities as our present environment does not fill them now; and we need life more abundantly, some development or importation of life that shall allow full scope to these god-like capabilities that we find to be in us.

Where shall we get Light?

We are willing to take pilgrimages to every shrine of knowledge, to every cave of the recluse heathen sage, to every academic hall of the philosopher and to every laboratory of the scientist to see what answers they will give to the great questions of the Whence, the How, the Wherefore, and the Whither of our human selves as related to this universe around us. We will give them all a fair and candid hearing first. We will hear their hypotheses and sift their arguments. If they can answer all our questions satisfactorily they shall have the credit of it. If not they must be ruled aside. We will then come to that book called the Bible, and we will ask, What has it to offer in reply to our inquiries, that commends itself to our acceptance?

What Answers does Heathenism give?

There are many and varied forms of heathenism. The oldest of them deal a little with the great inquiry of the Whence of all things. But there is no unity among them. There is a faint recognition of the doctrine of a Supreme Being, but it is obviously a remnant of something lost. We discover that this elemental and single personality soon becomes differentiated into several. At the bottom of them all lies the ancient Sabianism, or the worship of the Host of Heaven. The sun, moon and stars become strangely mixed up, appearing at one time as separate powers, and at another as varied manifestations of the same power. In the Vedic hymns, Indra, the god of light, and Agni, the god of fire, are strangely mixed up in the same ascriptions. Then, presently, supremacy appears ascribed to

Varuna, the god of water. According to some, matter is eternal; according to others, matter is only transformed deity. Then, the world rests on the back of a tortoise, and underneath there is a sea of milk. Such a cosmogony is sheer absurdity. When we come to the absorbing topic of sin and suffering and deliverance from them, we find nothing which we can accept. Hope there is none, moral recuperative energy there is none. Certainty of deliverance there is none. To none of these questions does any form of heathenism, ancient or modern, offer the semblance of rational answer. It is a long stage between the knife-gashing of the ancient Baal cult and the hook-swinging of modern India, but they are children of the same stock; the one is the descendant of the other. The family likeness of Moloch is on them all.

What Answers does Buddhism give?

This too is a heathenism, but its pretensions, the vast number of its adherents, and the buttressing it is receiving from a certain class of minds in the West, demands that in a class of intelligent students it should have special consideration. The replies that it offers to the questions of Whence, How, Wherefore, and Whither are as unsatisfactory as are those of its mother heathenism before it. Its doctrine of God—or rather of No-God—its doctrine of man, its doctrine of sin, its doctrine of expiation, or what it makes the substitute of expiation, its doctrine of eschatology, none of them meet the conditions of the situation. They recognise the existence of sin and suffering and the need of recuperation, but what ashes of Sodom they serve up to those who seek the bread of life. No such thing as veritable expiation, but an endless and appalling round of transmigration, and then, when the interminable ages have passed, an absorption into insensible and eternal nothingness as the best possible outcome. And this is put forward as a theory of the universe of matter and of mind. That such a final haven of unconsciousness and oblivion should have offered itself to the kind-hearted recluse, oppressed with the problem of human suffering and seeing no possible way of relief but in sullen self-extinction, and whose mind was worked till it bent and broke, is not strange. But we know too much already ever to fall in with the sentiment that what he achieved was “Enlightenment.” Still less can we suppose that such an intelligent author of the universe as we are forced to conceive of, could ever have been the author of such stuff as that about man, his guilt and his deliverance.

What Answers does Confucianism give?

The system of the sage does indeed bear witness to the direness of human needs, but it answers not one of the great questions

in hand. Its meagre and unsatisfactory teachings are there, and speak for themselves. Confucius deals with me as a member of the family and a subject of the state, and with that it leaves me in blank negative. I know not from whence I came; I know not whither I go. When conscious of my awful moral infirmity, and seeking some additional power to my enervated and relaxed moral nature, I am shut up to myself and to my own feeble resources and told to do the best I can to lift myself out of the ditch. If I fail, then what? Nothing! Hope again there is none. Light on the things of the invisible world there is none. Life everlasting and ever-blessed there is none. Again I am stranded in despair.

What Answers do Philosophy and Science give?

In some directions their researches are invaluable. But they both are taken up with the How, and but little with the original Whence and the ultimate Whither. Into questions of mechanism, of social adaptations, and of cosmical combinations they do enter largely. It is not, however, characteristic of them to deal with the logical clues to such a thing as a divine personality. A few, indeed, reverently approach the conception; but too many of them advance so far that we say the next logical step will lead them to the discovery, when, all at once, they suddenly draw back as with a shivering dread of a personal God. But in theological inquiry a supreme object of solicitude is sin and the deliverance from sin. Next, after some well-defined knowledge of a Creator, comes some well-defined hope for the creature. This enters into the essence of religion along with the other. But when it comes to this, both philosophy and science, as now generally taught, present a colorless blank. They do not deal with sin. Sin is a tabooed subject with them. The redemption of the soul enters not into their studies. They take cognisance of the things of time and not the things of eternity. We are not criticizing them for so doing. Made up as the body of them are they are not fitted to do otherwise. It is the fact that we emphasize. The point is that we are again stranded high and dry—our miserable sin-laden souls without a ray of light or a germ of hope. So far as our own souls are concerned, past, present, and future, neither philosophy nor science offers a solution of the Whence, the How, the Wherefore, and the Whither of anything. There is much that is instructive, but nothing that is conclusive.

What Answers do the Scriptures give?

We turn away then from Vedic hymns, from Shasters and Upanishades and Cateneæ, and Analects, for one and the same reason that, while they contain much that is good, yet, for the

purposes of our present inquiry, they present not the order and fruitfulness of a well-cultivated garden but the wildness and barrenness of a dreary desert with nothing but its crop of sage bushes to tantalise the anxious eye and intensify the gnawing hunger.

We turn to the book called the Bible. The earlier parts of it are ancient, more ancient than any of the hymns of the Vedas and than any of the Chinese classics. It does reply to these great questions one and all. With scientific details and philosophical formulas it does not deal. They enter not into its supreme and majestic purpose. These are left for men of wisdom to "search out and set in order" for themselves, but in all that relates to an all-sufficient primal cause, to intelligent ends and purposes in creation, to an accounting for the origin of sin, to a way of escape from it all and to a hope of final restitution and eternal redemption, it is as full and explicit as any reasonable being can ask for.

Its first opening sentence is a blaze of sunlight, "IN THE BEGINNING GOD." From that on the whole pathway of the race is lit up at every stage. The book tells us about just such a Being as we have been forced to postulate, just such a self-contained and all-sufficient Being, himself the only self-existent, as we have been inquiring about, the life-giving and the all mighty, whose "kingdom ruleth over all." It tells us that by the word of this all mighty Being the worlds were framed so that things which are seen were not made of things which do appear. It accounts for the origin of sin. There were angelic beings of lofty dignity and amazing power. They were created pure and holy; they were overcome with a sense of their own greatness; they toppled over into self-confidence and fell. When the new race was created the leader of this fallen host succeeded in inoculating it with his own diabolism, and the reign of sin on earth began. But from it all a ransom has been found and a deliverer to be testified in due time. In the end righteousness will triumph, moral energy will be imparted from a new life-giving source, sin will come to a finish, there shall be no more death and there will be new heavens and a new earth. This strangely compounded book called the Bible, starts out with man in the garden of God; then a sinner; then an outcast; then a wanderer down into and ever across an awful valley of the shadow of death; then upward again, until finally the regenerated part of the race is anew introduced into the garden, where flows forever the river of the water of life, and on the banks of which grow the tree whose leaves are for the healing of the nations.

All this is something tangible. So far as our own personal requirements are concerned it does furnish answers to the questions, Whence, How, Wherefore, and Whither; and incidentally it does

throw incontrovertible light on these same questions as applied to the universe at large. It is the only positive answer that has ever been given, "FOR OF HIM, AND THROUGH HIM, AND TO HIM ARE ALL THINGS."

Having thus come to this book we now propose to enter upon the study of it, to examine it through and through, to begin at the beginning and follow its development as one would follow the course of a river from a bubbling spring in the distant mountains down to the coast where its gathered flood of waters debouch into the illimitable ocean; we shall study its doctrine of God, its doctrine of angels, its doctrine of man, its doctrine of sin, its doctrine of redemption, and its doctrine of rehabilitation and of "all things new." This is the starting point of our theology; and these are the lines along which the structure is to be built. If, in it, we find a complete and consistent unity of plan worthy of the greatness of the demand, and of the High and Lofty One who is said to inhabit eternity; and, if we find that it meets the needs of the human intellect, the human conscience and the human heart, we shall accept it as the verifying test of ultimate and eternal truth.

Mencius on Human Nature.

BY REV. JOHN MACINTYRE.

MY intention in this paper is to give a *résumé* of the discussion on this subject in the Sixth Book of Mencius, commonly known as 告子上. The book may be conveniently divided into two parts. In the first, we have an interesting dialogue, in which there is a breeziness and freedom of opinion which people do not usually associate with the Chinese classics. We have also Mencius presented at his very best as a master of fence. In the second, Mencius is left to speak for himself throughout. He begins with the clear assertion that Human Nature has written in it the evidence that it is intended for virtue. As he warms to his subject, our heart warms to the writer, or rather in this case, the speaker. We feel his single-heartedness, his loving belief in the truth he is proclaiming, the dignity of his subject and the dignified treatment so worthy of the theme. Of course I am looking at Mencius as if I were, so to say, a contemporary of his. I see him as a Chinaman of that day. To understand him I have gone carefully over the books which are supposed to have influenced him and to have made him what he was. In this paper, therefore, I have only one object in view, it is to present Mencius

to my readers as an enthusiast for virtue. I have only one feeling for him, that of admiration. His words are delightful reading, most refreshing and most profitable. Let us leave criticism out of count, therefore, and the spirit of antagonism; and where we may happen to differ from him in minor matters, let us not forget that he was a champion of truth against error, of virtue against vice. There may be some in our age who may think they can look over his shoulder—over his head—and see with other larger eyes than his. I am not writing for such. But may I express my confidence that humble Christians who love all that savours of the Truth, will be glad to find in Mencius so much that is healthy, so much which has the ring of our own grand doctrine as to the nature and dignity of man.

N.B.—I make free use all through of Dr. Legge's translation.

The Philosopher Kao opens the dialogue by saying: Our "Nature" 性 is as the willow, and righteousness as a cup fashioned out of it. No, says Mencius, you must first destroy the willow to make cups and bowls of it. But you do no violence to humanity to make it virtuous. You are acting only on the lines of human nature.

2. Our nature is like water; it will go indifferently any way you lead it. No, says Mencius, water has its laws which are invariable and inviolable. The proper tendency of our nature is towards virtue. You may do anything you like with water by applying external force; and you may lead our nature into error and vice; but this is external or adverse force, and not the law proper to our nature.

3. Nature is just life. No, says Mencius, there is every variety of life, and every form of life has its own distinct stamp, its laws, its "nature." The nature of man and animals is not the same. Here begins a digression in which the argument runs for a little into side issues. An attempt is made to distinguish between Benevolence—the principle of "Love", and Righteousness—duty as in relation to others; that the one is the outcome of our own heart (*internal*, of Legge) and the other dictated by outward circumstances (*external*).

4. Nature is the mere working of our feelings, tastes, etc., the mere capacity. "To enjoy food and delight in colours is Nature." Therefore the feeling of love, or benevolence, is proper to us; but the feeling of respect for age, position, etc. (all the feelings which grow out of external relationships) are accidental or external. So, says Mencius, the feeling we have toward an old horse and an old man cannot be confounded. There is a principle of reverence in us which infallibly leads to the respect of the aged. Kao continues to

maintain that he can show honour when circumstances call for it, even to a man of hostile Ts'oo 楚 (state) but to love a man of hostile Ts'in 秦 (state) is out of the question; *i.e.*, the feeling of love is within his own rights, but not the manifestation of respect; therefore the latter is accidental, and not inherent in us. Mencius extinguishes him with one of his pert answers: If my meat is roasted to my liking, it is nothing to me that the cook is a foreigner, *i.e.*, no matter who the cook is, my natural taste remains to me; reverence, therefore, is innate, equally with love. Mencius passes over in silence the remark that we need not, and do not show love towards the stranger or foreigner, yet the tone of his remark, as certainly the tone of the book, really bears with it—my natural feeling towards all men is humanity, and towards the aged, reverence.

Here there is a further interlude in a conversation between two disciples as to the ground on which it is affirmed that 'righteousness is internal,' *i.e.*, that the feelings which animate us in our duty between man and man are proper to our nature, and not accidents or ruled only from without. Two situations are given: An outsider older by one year than one's elder brother, does not on ordinary occasions receive the first honour, yet at a feast the libation is first poured for the stranger. Is not this a proof that the duty is ruled only from without? The disciple appealed to was non-plussed and referred the case to Mencius. His answer was prompt and simple: When a mere child acts as personator of the dead, honour is shown to him before all and by all; this simply because of the accident of his position for the time being. So at a particular stage of a feast, when custom ordained that age should determine honour, the ordinary rule was set aside. But does not this one prove my position, says the objector, that such acts are contingent or dependent on external circumstances? Whereon there follows an answer after the style of the Master as quoted above: We drink hot things in winter and cold in summer, but we do this in virtue of our natural tastes and instincts. This finishes the side issue.

5. Kao is now once more quoted as saying: Man's nature is neither good nor bad. Others are quoted as saying: Everything depends on our surroundings; under good rulers you have a people loving good, while under evil rulers you have a people loving evil. Again, others are quoted as affirming some are good and others are bad, and there is no accounting for it. For the Hero-sage, 舜, had a vile father and a murderous brother; while the abandoned, 紂, had heroes and sages for his immediate kin.

With this ends the first part of the book as I have divided it. It does not read straight on, so to say, because of the side issues I have referred to. It does not enter deeply into the

subject, because Mencius in his answer does not go beyond the one point in the objection. And, indeed, the real interest of the book will begin for many just at this point, where Mencius takes up this last set of objections and proceeds to give us a somewhat full and connected statement of his views on the nature of man.

SECOND PART.

In my reading of this section I find there are twenty statements which are more or less of the nature of an axiom, and which contain the whole of Mencius' contribution to the subject, as in this sixth book. For convenience I shall number these as I proceed. The last questioner, a disciple of Mencius, had meant to show him that the voice of the many was against him on this bold view of his as to the nature of man. Mencius replies :—

1. But if you look at our nature in itself, in its essential constitution, it is meant for the practice of virtue. 乃若其情則可以爲善矣, or thus, If we follow the true bent of our nature we can attain to the practice of virtue. At all events, he adds, if we do evil we cannot say it is because we have no capacity for good. 若夫爲不善非才之罪也. The assertion is then formally made.

2. All men have naturally a feeling of kindness (much as we say 'humanity'), of shame and dislike, of reverence, and distinction between right and wrong. We have thus the four cardinal points of Mencius' system—Benevolence, Righteousness, Propriety, Knowledge. We have these by nature. They are part of our very selves, and do not come to us from without. 仁義禮智非由外鑠我也我固有之也.

3. But while we are certainly furnished with these gifts, their growth and excellence depend on cultivation. We must labour, therefore, for their development; neglect on our part means injury and loss. 求則得之舍則失之.

4. Therefore men differ widely in attainment. "Some as much again as others, some five times as much, and some to an incalculable amount." Not that they have not these powers, but that they do not exercise them. The guilt of failure falls upon themselves. 或相倍蓰而無算者不能盡其才者也.

5. And these powers are given us by Heaven, as is said* in the Book of Odes (Part III. Book III. Ode VI). "Heaven in producing mankind gave them their various faculties and relations with their specific laws. These are invariable rules of nature for

* I fancy I give here the true meaning of the text. The implication is that our Nature when acting up to its 'Norm' in the proper exercise of its heaven-given powers, naturally loves virtue. Nobody who has read the book of Odes would understand it to say this of all men.

all to hold, and all love this admirable virtue." There is therefore a 'norm' by which all shall be judged. If we have not in us the love of virtue we are running counter to our nature, we are offending Heaven. 故有物必有則民之秉懿也故好是懿德.

6. It was said above that men differ widely in attainment, and this because of the difference of effort. Mencius now touches the secret spring of this difference. It is the external force or forces to which he has already referred in the simile of the water. He alludes to a fact with which we are all familiar in China—in our own day—the evil influence of a bad harvest on the morals of the people. When the people are in want they are subject to greater temptation. Yet it is their own fault that they allow their minds to be thus contaminated with evil. 非天之降才而殊也其所以陷溺其心者然也. This opens up the subject of "conditions" generally. As in the case of sowing, where the seed is the same, as also the time of sowing, we ascribe the difference of result to the soil, to the presence or absence of rain and to man's part in tillage; so with our nature, it is easily influenced from without, and is always, so to say, conditioned from without. But even when these conditions are most unfavourable we must not throw the blame of failure on our nature.

7. It is indeed these conditions which make men differ. The seed is always the same, *i.e.*, our Heaven-given nature. Men have magnified these differences and have divided mankind into two classes—the sage, or, rather, holy man, and the common herd. Mencius disallows this distinction. All men are born equal. Whatever, for instance, Confucius may have attained to in the mind of Mencius and other admirers, he was not born a sage more than other men; he got the same start at least as the common herd—the same moral nature. What he apprehended of duty he apprehended by the force of this moral nature; and no man is so constituted as to be insensible to its dictates. Mencius lays down the axiom 凡同類者舉相似也, by which he means to say there is a certain law of 'class-likeness' in things, and that a general law should run through the whole class. If therefore general laws run through all that Heaven has produced, is it conceivable that this rule should stop short with man's moral nature? There is a general idea of what a foot is like; and a sandal, though usually made carelessly without a pattern, will never be like a basket; so it is with the mouth, eye, and ear. The famous chef I-ya in the matter of relishes, and the music master K'uang in the matter of sounds, and the model Tsu Tu in the matter of beauty, held supreme sway over all men simply because they truly represented the minds and tastes of all. This could not have been if they had not been of the same

class with the men whose minds they captivated. In like manner the sages have laid hold of men's moral natures only because they have accurately plumbed the feelings and convictions of our common humanity. The sage and we are the same in kind. 聖人與我同類者.

8. Mencius, thus thinking of the sage as the norm and proof of the powers of our nature, proceeds to a yet bolder statement. If the eye and the ear and the mouth have thus their natural pleasures, why not this Heaven-given moral nature also? If the sage stands confessed to have a relish in virtue, why not the common man, seeing he is of the same class with the sage? Therefore virtue has its sweetness, and even the common man will have experience of it. The pleasures obtained through the exercise of our moral nature are put on the same plane of reality as the pleasures which come to us through the five senses, though the axiom is drawn from the sense of taste. I give it in Dr. Legge's words: "Therefore the principles of our nature (*i.e.*, our moral and spiritual nature) and the determinations of righteousness are agreeable to my mind, just as the flesh of grass and grain fed animals is agreeable to my mouth." 故禮義之悅我心猶芻豢之悅我口.

9. And now Mencius seems to anticipate the objection 'But if this be so, how do you account for Human Nature as we see it?' It was confessedly a sorry thing in Mencius' own day, on his own frequent confession, on the evidence also of the many who so utterly despaired of it as to say it was only evil and that continually. Those of us who judge Mencius from the Scriptures in which the absolute Truth of God is revealed in regard to man, should never forget the immense service he did in his own day. There are two points of view from which we may regard Moses the Hebrew legislator, the prophet of God. We may think of him as he brought the people out of Egypt and stood in God's stead to them during the long sojourn in the wilderness. There he was for God only; and as for himself, he had pleasure in the revelation that a greater prophet should arise and his own name be no more named. Or we may think of the Moses of the Jews in the time of our Lord's manifestation in the flesh—the stumbling-block, the man who occasioned the destruction of the Jewish nation, the man who is to this day the one grand obstacle to their eternal welfare. This last I call the Moses of the Jews, not Moses the mouth-piece of God. And so I am writing of the man Mencius who did an immense service to his generation and the world, not the other who may be the creature of Chinese or foreign imagination and just such a distorted image as the Moses of the Jews. As I write of the real Mencius I feel I am in the company of a man whose every sentiment is opposed to the

spirit of the would-be admirers who have used his name to injure the cause of God. I who know Moses turn the lash of my scorn on the Jews who make a false use of his name. Why should we not come to such an understanding in regard to Confucius and Mencius? The day was when Socrates and Plato shared that sort of pillory at the hands of Christians. Why not now? Because we know better now that nothing that is for the Truth can long militate against the Truth. So with Mencius. If he seems to exaggerate the powers of human nature, it is not as an opponent of the truth; it is not as if he wished to detract from the honour of Heaven. It is rather as one carried away by his subject into an appearance of one-sidedness; as one who heard only dishonouring views of man, views calculated to chain us to the dust, and who rebels against the insinuation as a libel against Heaven. We see this in the beautiful illustration drawn from the Sin Shan 牛山. Here is a magnificently wooded mountain on the border of a large state. It is no trespass to fell its timber, and in course of time not a trunk is left. But the law of life is growth, and perforce the felled trunks must bud again, and leaf and twig give hopes of returning beauty. But not for long in such a region—the borders of a state—no law of trespass; the cattle feeders frequent it, and the cattle browse greedily on the new foliage. The adverse influences prevail, the teeming life is subdued by the many greedy mouths, and no twig can ever become a tree. This is then applied to the case of man's moral nature. You look at man at his worst, and you say, what a sorry thing is man! But this is not his proper condition. It takes a long process of degradation to bring us down to the level of the beasts that perish. The degradation does not take place without a struggle. The trunk that falls will be represented by buds and twigs. The mind that sins has its daily loathings, its voices from the other world which whisper nightly in a not unwilling ear. But alas! the day is more active than the night, the sun is more frequent than the moral longing or the moral resolve. And so the power of life is effectually held in check by the emissaries of death. But who will say there is no life? Therefore Mencius boldly applies the axiom: "If it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay." One day's heat, followed by ten days' cold, and no plant can thrive. The king may see Mencius, and there may be developed certain buds of goodness. But of what avail in an evil court, where all blow cold! If the famous chess-player have two pupils, one all attention, and the other posturing in his mind with bow and arrow, and mimicking victory over an imaginary swan, which will honour the master's pains? And of what

avail is the teacher's talent, or the pupil's intelligence when the mind is absent? So with our moral nature. It must be nourished with doctrine, must be cherished by kindly encouragement, must be shielded from adverse influences. It is life, and is under the laws of life, the greatest of which is the tendency to decay and death. Mysterious in its nature, its outgoing and incoming a mystery—on us is the blame of decay and death. "Hold it fast, and it remains with you, let it go, and you lose it," says Confucius. Or, to quote our ninth axiom again: "Therefore, if it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay." 故苟得其養無物不長苟失其養無物不消。

(To be concluded).

Educational Department.

REV. JOHN C. FERGUSON, *Editor*.

Published in the interests of the "Educational Association of China."

Suggestions to Translators.

BY PROF. W. M. HAYES.

AS the centigrade thermometric scale is used almost exclusively in recent foreign scientific works, it is highly desirable that it should also be adopted in our Chinese text-books. Some will probably object to this, and it is no doubt true that changing from a familiar system to a comparatively new one is troublesome. The mind having become accustomed in a general way to associating a certain temperature with a certain number of degrees, cannot associate it with another number without some effort; yet in spite of this temporary inconvenience the centigrade system, on account of its greater convenience in use, has gradually won its way into the scientific text-books of both England and America, countries where the Fahrenheit scale was formerly used exclusively. Seeing that the change is inevitable, it is doubtless easier to make it now, before any scale comes into general use in China, than at some future time, and we who have become accustomed to Fahrenheit's should not, because of our own preferences, introduce a system of which others will have to bear the burden of changing.

The change suggested will be a great convenience to translators, as it will save converting the centigrade degrees into Fahrenheit,

which has to be done at present in the translating of any recent text-book. While this, except in tables of co-efficients of expansion, specific heat, etc., is not difficult to do, yet *humanum est errare*, and in a work on Physics or Chemistry it is almost impossible to prevent mistakes. Some works, as the later editions of Bloxam's Inorganic and Organic Chemistry, disfigure their pages by giving the degrees first in one scale, followed immediately by the other in parenthesis, as, 700° F. (371° C.), but without much regard as to which is included in the parenthesis, and one of our own recent text-books has the words 法倫表數 after each number so frequently as to become at least rather monotonous.

Without reference to its advantages in class work, the mere fact that the centigrade scale is generally used in foreign scientific works, makes its use in our text-books very advisable. In this and other matters the convenience of uniformity is one which has not been sufficiently considered. This convenience is one which affects not only students but all who have occasion in their teaching to consult foreign works.

Another matter which demands attention is the Chinese equivalents used for the French and English weights and measures. Until such time as the Chinese government sees fit to adopt a definite and uniform system and enforce its use among the people, any attempt at accuracy is out of the question. The mere attempt to obtain it, especially in linear measure, has already occasioned much confusion. One author, for example, claims an English mile to equal 2.8916 Chinese *li*, while another claims 2.607 *li* to be the proper equivalent, the result being that scholars in the same school find two sets of figures given for the diameter of the earth, distance of the moon, etc., and are at their wit's end to know which to believe. Seeing that opinions are so divergent, and as few are disposed to yield a point on such matters, it would seem best for the present for each author to use the metric system which is fully as well understood by the Chinese as the English, and further possesses the great advantage of a decimal basis. Should any one wish to do so he might note in an introductory foot-note the approximate Chinese equivalents as used in some place like Shanghai or Peking. If some one in the latter place, who has the proper facilities, would give as near as possible the equivalents there of both the French and English weights and measures, not as fictitiously established in the treaties, but as commonly used among the people, he would confer a favor on many engaged in educational work and probably on others also. The whole subject should be dealt with at the next meeting of the Educational Association.

Notes and Items.

REV. G. B. SMYTHE, D.D., President of the Anglo-Chinese College, Foochow, sends this interesting piece of news concerning the work done in that flourishing school: "At our last commencement exercises there were a great many Chinese visitors, and among them were some of the best known men of this city, the Presidents of the two great Chinese colleges and several distinguished teachers. One of them, Ding Bo-ting, is the best known man in the Fokien province. While the exercises were in progress messengers arrived with tablets from the Literary Chancellor, the Provincial Judge and the Salt Intendant, which were inscribed respectively as follows:—

主	學	啟
善	道	迪
爲	愛	情
師	人	殷

They were presented in a handsome speech by a friend of the officials who gave them. As nothing of the kind has ever been done before it has made a very pleasant impression, and may be taken as an evidence of the fact that the kind of work the College is doing is valued by men whose opinions are valuable. It shows a very different state of feeling from that which prevailed in this part of China ten or twelve years ago. It is a pleasant sequel to the official visits mentioned in your Notes a few months ago."

The Executive Committee has ordered that a new catalogue of the publications of the Association should be prepared in Chinese and English for general distribution. The work has been entrusted to the General Editor, and will be pushed through with all possible haste. The need for this has been greatly felt, and has been expressed by many from different parts of the country.

Parker's Physics. Dr. Henry D. Porter, of P'ang-chuang, writes of Dr. Parker's Physics that "it is exceedingly acceptable to the teachers." This is a well-deserved testimonial from a reliable source.

In the absence of Dr. Fryer from China enquiries have reached us concerning the Scientific Book Depot. This excellent book-store is still being carried on in the same place, and is under **Scientific Book Depot.** thorough foreign supervision, while at the same time the Manager, Mr. Lan, continues to give his undivided attention to his many customers. This pioneer Depot has done a most excellent work, and is deserving of support.

It is pleasing to note that all the schools which have reported for the term opening after the China New Year, are crowded with pupils. The St. John's College, in the absence of **Crowded Schools.** President Pott, and the Anglo-Chinese College, in the absence of President Parker, have both more applications than they can receive. Nanking University under its new President, Dr. Stuart, is so crowded that an empty residence has been called into requisition. New schools are being opened by the Chinese in many places, both in large cities and in market towns. There can be no question that China has taken a new departure as far as the desire for a new education can gauge it. New life is stirring in this old nation.

Dr. Sheffield writes concerning the North-China College: "We **North-China College.** have about one hundred students in the three departments of our Mission school. There are twenty-five students in the two theological classes, thirty in the College proper and forty in the academy. These young men are all professing Christians, and their lives in the schools give us much hope for their future. All best fruits come from cultivation, and this law, I think, holds good in the production of men. If we want men to fill responsible places in the Church and State we must set the agencies at work which will produce them, always of course remembering that we must ask the Divine Worker to work in and through us."

Meetings of the Executive Committee. The Executive Committee met at 8 o'clock p.m. in the McTyeire Home. Present: Rev. A. P. Parker, D.D., Chairman; Rev. J. C. Ferguson, Rev. F. H. James, Miss L. Haygood and Rev. D. H. Davis.

The Chairman reported that Rev. E. T. Williams declined to act as Secretary. Upon motion Rev. D. H. Davis was appointed to fill that office during the absence of Rev. J. A. Silaby.

The Chairman reported that Rev. F. L. Hawks Pott had left on a temporary absence to the home land, and that it would be necessary to appoint some one to act as Treasurer in his stead.

On motion Rev. J. L. Rees was appointed to act as Treasurer.

The Chairman again stated that he himself would be leaving soon for America, and moved the appointment of Rev. Mr. Ferguson as Chairman and General Editor. The motion was unanimously passed.

The General Editor reported the publication of one hundred copies each of the following hand-books: Hydraulics, Heat, Light, Mineralogy, Botany, Physiology, Astronomy, History of Russia, History of England, Mental Philosophy, Geology, Butler's Analogy. Also the printing of Mrs. Parker's book on the teaching of Map Drawing.

The General Editor reported the purchase and arrival of 1000 charts ordered from W. and A. K. Johnston. The Editor also reported on the matter of pirating books, that because of the press of business and other reasons he had done nothing regarding the matter, and was doubtful in his own mind as to what should be done.

It was moved that the Secretary be authorized to confer with the Rev. T. Richard, Secretary of the Society for the Diffusion of Christian and General Knowledge, in regard to what can be done by way of joint action in the protection of our publications.

The Treasurer stated that there was a balance of \$2327.58 not including last six months' sales.

The sales of the first half year were \$1546.84.

On motion Mr. Ferguson was requested to prepare and publish both a Chinese and English catalogue of the Society's books for general distribution.

After prayer by Rev. D. H. Davis the meeting was adjourned.

The Executive Committee met at 4 p.m., in the McTyeire Home, on January 27th, 1898. Present: Rev. J. C. Ferguson, Chairman; Miss Haygood, Rev. F. H. James, Rev. P. Kranz and Rev. J. Lambert Rees.

In the absence of the Rev. D. H. Davis, Rev. J. L. Rees was asked to record the minutes of the meeting.

Rev. J. C. Ferguson reported that he had an interview with Rev. T. Richard, according to the wish of the Committee, and that he suggested that the books of the Association be placed for sale in the room of the S. D. K. on Nanking Road, and that the latter Society be allowed a discount of 20 per cent on the books of the Association for the use of the room.

On the motion of Miss Haygood this suggestion was adopted by the meeting.

It was proposed by Pastor Kranz, and passed by the meeting, that Mr. Ferguson be asked to take stock of all books, blocks, maps, stereos and other property of the Association and to take steps to have a separate set of account books made in order that it may be easier to ascertain at any time the stock which the Association has on hand, and that Mr. Ferguson be farther authorised to call such aid or to incur such expenses as may be necessary to do this.

The question of having a depôt for the books and other property of the Association and the desirability of joining with the S. D. K. and R. T. S. for a common depôt, were discussed, but it was thought best not to make any motion until the Committee knows more clearly the stock it has on hand and the prospect of sales for the future.

D. H. DAVIS,
Secretary.

*State of the Missions whose Head-quarters are at
Hangchow for the year (丁酉) ending December 31, 1897.*

Missionary Societies, Missions and Churches.		Actual communicants.		Baptized during the year.		Applicants for Baptism.		Contributions for the Poor, etc. (1*)		
		M.	F.	M.	F.	M.	F.	Pastorate Fund.	the Poor, etc. (1*)	
CHURCH MISSIONARY SOCIETY,	1864, <i>Hangchow</i> ..	54	26	22	1	6	4	\$200	23	
	Adm. by Letters ..	22	18	..	..	..	..	..	..
	1875, <i>Siao-shan, Fu-yang, etc.</i> }	20	24	7	8	6	10	..	23	
	1877, <i>Chu-ki, Nat. Ch</i>	100	53	25	15	180		100	227	(2*)
Totals ..		377		78		206		\$638		
AMERICAN PRESBYTERIAN BOARD (NORTH),	1865, <i>Hangchow</i> ..	70	40	5	5	8	..	\$118.55	70.21	(3*)
	<i>Sin-z</i> ..	21	14	..	..	..	..	67.58		
	1890, <i>Hai-ning</i> ..	4	1	..	..	3	..	4.50		
	<i>Tung-yang</i> ..	33	56	7		..	..	36.60		
Totals ..		239		17		11		\$306.44		
CHINA INLAND MISSION,	1890, <i>Hangchow</i> ..	20	53	..	2	1	2	\$59	19	
	<i>Siao-shan</i> ..	8	11	..	..	3	2	75	4.20	
	<i>Chu-ki</i> ..	33	18	..	..	5	2	2.50	12	
	<i>Sin-tzen</i> ..	10	4	..	..	..	2	3	.85	
	<i>Tch-ki</i> ..	7	..	..	..	2	1	2.50	.62	
	<i>Yu-yang</i> ..	17	6	5	3	5	3	10.60	4.30	
	<i>Lin-an</i> ..	23	8	..	..	5	2	12.95	2.44	
	<i>An-kyih</i> ..	5	1	..	..	2	2	6.50	6.90	
Totals ..		235		10		39		\$222.36		
AMER. PRESB. BOARD (SOUTH),	1867, <i>Hangchow</i>	59	91	7	11	13	14	\$130	13.90	(4*)
	Totals ..	150		18		27		\$143.90		
AMERICAN BAPTIST MISSION	1866	5	3	2	1	2		\$22.52		(5*)
	Totals ..	8		3		2				
PRESENT TOTAL										
Reported January .. 1898		1909		196		285		\$1333.22		
Reported China New Year 1897		971		155		192		1039.44		
" " 1896		876		131		189		750.01		
" " 1894		685		79		117		707.14		
" " 1893		662		105		115		718.34		
" " 1892		575		98		93		624		
" " 1891		486		82		137		550.90		
" " 1890		443		53		109		514.67		
" " 1889		430		32		75		496.13		
" " 1888		442		30		69		411.80		
" " 1884		350		36		41		320		

1885-87 omitted through want of memoranda.

NOTES.—(1*). This column includes gifts (native) towards providing Church accommodations, amounting to \$20 in Fu-yang, etc., and about \$200 in Chu-ki. (2*). The Church returns are those furnished to C. M. S. in October; the proportion of the sexes is *approximate*; the amount collected for Pastorate and Poor-relief is *estimated* for that Church. (3*). (4*). In previous Returns the amount stated included gifts by missionaries, which are deducted in this account. (5*). The Baptist Mission has not hitherto been reported. The years (1864 to 1890 in col. 1) are dates of initiation of the Missions.

January 22nd, 1898.

G. E. MOULE, *Bishop M. C.*

Correspondence.

"PHILANTHROPY AND CHRISTIAN
MISSIONS."

To the Editor of

"THE CHINESE RECORDER."

Hwang-hien, near Chefoo.

DEAR SIR: In your issue for this month you print an article with this title, the main contention of which is that educational and medical missionary work should make greater financial demands upon the Chinese so as to aid to that extent in forwarding evangelization. I want to give my unqualified approval to this idea. In my opinion great good would result if fees were considerably increased for work done in these directions. But I may be allowed to criticize a practical suggestion of the writer, viz., that these fees be used to subsidize the native evangelistic work of the mission.

1. It is doubtful if a subsidy for evangelistic work is ever wise anywhere. The money for preaching the Gospel would better be raised *for that purpose*, when it can always be used more sympathetically.

2. In China, where we are in the beginnings of things, such a fund would be doubly embarrassing. We should not only forfeit all sympathy between supporter and supported, but we should in addition create a demand for men to use this money. We should probably see the wholesome principle of Rom. x. 15, "How shall they preach except they be sent (of God);" if not wholly neglected at least greatly minimized. If I mistake not such a tendency has already shown itself. In the face of such tendency our caution should be the greater.

I venture to suggest that the fees received in these two departments of work go directly to the support

of their respective departments. What if the medical or educational missionary should receive part or even all his salary from this source? Would that not be a far more natural and useful disposition of the money?

C. W. PRUITT.

MISSIONARY CONVERTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: This is an echo of the last sentence of Dr. Randle's communication in the October RECORDER: "Can any missionary in China with his eyes wide open, and with a determination to be honest about this matter, refuse to come to any other conclusion?" No, truly. The Stockholm professor's conclusion that the "most of the converts from heathenism are merely converted to nominal Christianity," finds ample confirmation here, a confirmation not of frank missionary testimony, but one of hard cold fact. It is refreshing to see such a statement over a missionary's signature. The tendency of missionaries in their correspondence and addresses at home is to make much of the one convert who manifests a genuine change of heart and ignore the nine whose daily lives are ruled by the same motives as before their nominal conversion. It is not surprising that they should. They would magnify God's work, and so set forth the conspicuous and undoubted examples. But a false impression is left. I venture to say every new missionary passes through a course of disillusion along this line. Missionary literature and addresses have prepared him to expect a native Church quite free from the coldness shown by a large part of the home Church in America and

England, one all aglow with enthusiasm and full of piety. I must plead guilty myself. Despite my disillusion, yet, during two years on furlough, I said nothing about the low state of the native Church. I did not like to think of it, much less speak of it. I said to myself: "What more can be expected coming as they do out of raw heathenism? But the people here at home cannot appreciate this, and its avowal would certainly damp their enthusiasm." Since my return to China I have become more and more convinced that the true course for missionaries is perfect frankness. Dr. Randle's expression is an exceedingly happy one, "a determination to be honest." We are not spontaneously honest in this; it requires a determination. But surely the Lord's work will not suffer by telling the whole truth.

This question has an extremely practical bearing in missionary work. After an inquirer has studied the doctrine a sufficient length of time he will pass an examination, answering the questions fully and satisfactorily. He is put on probation, and a second time testifies his acceptance of Christian truth, his dependence on Christ and his intention to live a holy life. Who am I that I should judge motives? No matter how much I suspect that the underlying motive is a hope of famine relief, or employment, or help in a lawsuit, or an education, I am not one to judge the heart, but must rely on the outward confession. Am I not then right when I admit candidly this principle for evangelistic work? all who want to join the Church shall be received, provided they understand the rudiments of Christian truth and promise to follow Christ's example and teaching. I will baptize them for the same reason I baptize infants. I set the seal of the Church on them, and hope for the future. Charlemagne ordering the Saxons baptized in squads is one thing, baptizing

voluntary applicants another. This is a fundamental question, and I trust it will be frankly discussed by older and wiser missionaries in this column.

Sincerely yours,
V. F. PARTCH.

REVIVAL IN TSUNHUA.

To the Editor of

"THE CHINESE RECORDER."

Tsun-hua, North-China.

DEAR SIR: I want to tell you of a great work of grace which has taken place here at Tsun-hua, North-China. Bro. Hobart, our Presiding Elder, and I, having decided to hold special meetings, I announced that in about ten days the services would begin, and urged the Church members to pray much in the meantime and prepare their hearts to receive a great blessing.

Our Church members number about one hundred, besides which we have at this station a Bible-school for women, boarding-schools for girls and for boys, as well as day-schools for each, with an aggregate attendance of one hundred and fifty. When the schools are in session there is a regular attendance at Church service of some two hundred and seventy-five.

Most of the teachers were formerly students in our Peking schools, the first assistant in the boys' school having been there during the great revival of four years ago. He knew something of the blessing to be expected, and consequently commenced to hold daily prayer-meetings with the boys.

The special meetings opened on Tuesday evening. Wednesday, about 11 a.m., he came to my study, saying, "Will you please come over to the school? The boys are praying in the dining room; some of them prayed half the night, many have eaten no breakfast; they will not recite; they are crying and praying, and I can do nothing with them; come and help us."

Asking Bro. Hobart to join us, we went over to the school, and there in the dining room beheld a sight, the like of which I have never seen before. Nearly all the boys, about fifty in number, were kneeling on the floor, weeping as though their hearts would break, and praying, begging for mercy. They were too much engaged to notice our approach. I said to one boy, "What is the matter?" "Oh," he replied, "my sins are so great, my sins are so great; pray for me! pray for me! I want to see *Jesus*, I want to see the Lord's face; it is so dark; Oh, I want to see *Jesus' face*."

Before I could put in a word another seeing we had come into the room, threw his hands into mine and said, "Oh, Pastor Cheng (that is my Chinese name), pray for me!" "What is the matter?" I asked. "Oh, I'm *such* a sinner; pray for me." Another boy, the oldest in school (25 years of age), grasped my hands and exclaimed, "Oh, pray for me; my heart is so hard, and I am a *hypocrite*! All my prayers and professions have been false. My *heart* has not been in them. It is stolid, so hard, I don't know whether my repentance is genuine or not; my heart is so hard it will not respond." We prayed with them, encouraged them and exhorted them to persevere till they received the witness of the Spirit that their sins were forgiven.

Bro. Hobart talked with others, and perceiving their difficulty directed them to confess their faults to each other, their sins to God and seek forgiveness. They acted at once on the suggestion, and what a time ensued forthwith, all about the room, of begging each other's pardon.

Finally we succeeded in quieting them and explained to them that it was the work of the Holy Spirit convicting them of sin. They continued to pray night and day for two or three days, when most of

them came into a clear experience of sins forgiven, having glad hearts and radiant faces.

Last year we started special meetings, but no sooner did we do so than the devil stirred up a great quarrel among the members, which came near ruining our Church. This year he tried the same tactics. As these services were about to begin he moved the sixty-six girls of the boarding-school to hatefulness and wilful disobedience. But the hour of salvation was near. "Whom the gods would destroy they first make mad," said the Greeks. The consciences of the boys had become very sensitive, and they recalled that they had treated the principal of the girls' school, Miss Croucher, and her assistants, and the girls as well, in an insulting manner, and desired to apologize and ask forgiveness. This they did in the presence of both schools assembled in the Church, in a very manly, straightforward yet humble way.

It aroused the girls' consciences and made them ashamed of their conduct. They were "pricked in their hearts," for the Holy Spirit was in the words of the boys as they told what the Lord had done for their souls.

That very night the girls, too, were on their knees crying for mercy. What a time of weeping and praying! One seldom sees the like. For two or three days it continued. One night they prayed continuously and *all at once* from 5 p.m. to 11 p.m. Some found peace, but more did not. The first assistant said to them at last, "Stop, now! You can pray till your hair is all white, but you will not find peace till you *confess*. Up! confess your faults to one another and seek reconciliation."

The weeping, confessing and praying continued for several days more till most of them came through into the light.

Now came *their* turn to apologize

to the boys, for they had been hating them and giving them nicknames, which, according to Chinese notions, is very bad. Again, in the Church, as before, three girls whom they had selected made a very neat apology in a very womanly way. In a day they had been transformed from tittering silly girls to dignified young women.

In the women's school the same experiences were passed through, culminating with the same happy results. In the Church, also, we had a great uplift. The boys and girls were a great power in prayer. In our public meetings, as soon as we would kneel in prayer, one hundred or more of them would break out simultaneously in earnest supplication for the salvation of others. At first it grated on me, I wanted everything "done decently and in order." But my objections soon vanished, for I perceived that the Spirit was leading. Hard hearts were softened, cold ones warmed; sorrowful hearts made glad and heavy ones light. It was indeed "beauty for ashes."

These young people are a power when filled with the Spirit. God demonstrated clearly to us, too, that it is not necessary to have these heathen people under instruction for several years before they can receive the Holy Spirit. Of two marked cases I will mention but one, a young man who came to this hospital about three weeks before the special meetings. He sought most earnestly, and after days of weeping, confessing, praying, pleading, beseeching (his crying was really pitiable to hear), he found pardon, peace, and joy in the Holy Spirit. The work is all of God. He came "suddenly" to His temple. Brother Hobart led, but did little preaching, the time being spent mostly in prayer.

"Glory, glory, hallelujah! Our God is marching on."

G. W. VERITY.

DR. ASHMORE AND THE DOSHISHA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have just read your note on Rev. Dr. Ashmore's article: "Some Lessons from the Doshisha" in the July number, and Dr. A.'s rejoinder in the September number of your magazine. Two points have attracted my attention: (1) your declining to traverse any of Dr. A.'s statements "because it is impossible to refute specific allegations by general denials," and (2) your characterization of his article as unsympathetic and his repudiation of your charge.

Into the second question I do not propose to enter more than to express the opinion that it would not take a jury long to bring in a verdict in the case. Reverting to the first point, the specific denials which you in your position felt unable to give, I desire to say a few things from positive and immediate knowledge. And to begin: 1. *It is not true* that "these trustees actually demanded rent of the Board for the use of these dwellings".

Being the nominal owners, some of the trustees held that if the necessities of the school demanded it, they had the right to ask rent of the Board, but no rent ever was actually demanded, and I believe it is true that the Board of Trustees as such never adopted the above view.

2. *It is not true* that the missionary teachers of the Doshisha or other missionaries of the American Board "have held up education as though it were almost co-ordinate with belief in Christ."

The words here quoted are not Dr. Ashmore's own, but they are from an article which appeared anonymously in the *Japan Mail*. Dr. Ashmore makes three quotations from this article—including the above statement—with evident approval, and indeed makes it the basis of his own article.

3. *It is not true* that the missionary teachers of the Doshisha have taught that patriotism, independence of thought, and progress in general, "are primal things in the kingdom of God."

4. *It is not true*, as Dr. Ashmore's article implies, that the Doshisha was founded to teach Christian students alone and afterwards switched off from its true course so as to admit non-Christian students.

From the very first the purpose was to make it what it indeed became, and for years was, a strong evangelistic agency. This thought was involved in Mr. Neesima's speech in Rutland, and was the thought also of the largest benefactor of the school.

5. *It is not true* that there are or have been members of our mission connected with educational work (or otherwise) "so far in advance of him (Mr. Noyes) that he might pass for orthodoxy itself."

6. *It is not true* that any of these teachers hold that "forgers and self-seekers and tricky scribes have manipulated the Old Testament about as they pleased."

7. Dr. Ashmore holds up one of our number as making light of the atonement of Christ. I beg that brother's pardon for quoting from a private letter. After speaking of the atonement as the "culminating act of the Infinite Father", and of his difficulties with the Anselmic theory of it, this so-called heretic goes on to say: "But that Christ lived and taught and suffered and died and rose again in order that we might not suffer under the power of, and the penalty for sin, that He died 'the Righteous One for the unrighteous ones,' that 'the chastisement of our peace was upon Him,' and 'with His stripes we are healed;' this I devoutly and gratefully acknowledge before God and before men".

8. Dr. Ashmore tells of a heretical sermon preached on board an ocean steamer. This story, with the name of the preacher—who

never had any connection with the Doshisha—came to me from another source in this form. The preacher "gave utterance to words like these: We are not going to Japan as missionaries because we do not think the Japanese will be lost if they do not hear the Gospel. . . . We go to benefit the people, to lift them up and to help them. We want to educate, civilize and improve their condition."

Referring this story in this form to the preacher he wrote as follows: "I never either in sermon or in private conversation made any such statements. You are at liberty to make this as public as you think best."

9. Dr. Ashmore tells of another, at one time a professor in the Doshisha, who said "it would be better for the truth and for religion if much of the Old Testament were cut out and thrown away altogether."

Now I cannot affirm that there never was such a man connected with the Doshisha or with the Mission—seeing that I am not omniscient—but this I do know, that I never heard of such an one in the twenty-five years with which I have been connected with this work.

10. Dr. Ashmore speaks of a class of theological students in the Doshisha, the members of which agreed that they could not teach the divinity of Christ. We, too, heard of that conference and were not a little troubled by it. But what does it prove? Does it prove that the missionary teachers were heretical? If so, then the fact that the late President of the American Board was not a Christian in the early part of his course in Andover Seminary, proves that the professors in that institution were not Christians!

For, let it be noted that this did not occur at the end of their course, but much earlier. It was at the very height of the rationalistic movement here. Among the Japanese professors of the Doshisha

there were some who not only denied the divinity of Christ, but the personality, and even the existence of God. Doubt and denial filled the air. Our break with the Doshisha had really begun. These young men were in our thoughts and on our minds day and night. I believe the good Lord was with us and heard our prayers and blessed our efforts. Some of those young men, I know—many of them, I believe—are now trusting in a divine Saviour and preaching Him as the hope of the world. One is in a Presbyterian theological seminary in the United States. Another is a teacher in a Baptist Mission school in Japan. Another is preaching the Gospel to his countrymen in Hawaii, and still another has gone to Corea for the same purpose. One is pastor of a Church in Fukuoka, another is doing excellent work in Matsuyae, and still another in Niigata. One has been doing most satisfactory service in the Sendai field, while still another, after good work as a prison chaplain, took the pastorate of a Church in Kochi, where his zeal and success have been phenomenal. I am sure Dr. Ashmore will thank me for calling attention to the later history of this class and showing how God has been better than our fears.

This reference of Dr. Ashmore to this class at least *suggests* the statement that has elsewhere been made that the Doshisha missionary teachers are responsible for all the radical theology that has prevailed among the Japanese. It can easily be shown that rationalistic thinking has not been confined to graduates of the Doshisha; that the radical leaders who are graduates of the Doshisha, Yokoi, Ebina, Kishimoto, Onishi, Abe and others were all evangelical in belief when they left school; engaged in successful evangelistic work for years afterward; are all readers of foreign books and periodicals; and nearly

all have since studied abroad or in the Imperial university.

The missionary teachers of the Doshisha do not claim to be above criticism. They, too, have learned "lessons from the Doshisha" and are doubtless wiser for them, though the foregoing statements are perhaps sufficient to show that the lessons they have learned are not exactly those which Dr. Ashmore is trying to teach the public. They may not be entirely orthodox as some count orthodoxy, but they protest, or at least I protest for them, that with possibly one exception no unevangelical teacher was ever included in their ranks; certainly never even one who avowed such belief. As to the future of the school we doubtless could all adopt (with a few changes) the pathetic words uttered by the founder of the Harris Science School shortly before his death: 'This is not the end of Christian education in the Doshisha. God will not permit the sun of Neesima to go down in darkness so soon. He is yet to reckon with the unfaithful ones who succeeded that great servant of his. That vineyard will be let out to others. I do believe that rich harvests are yet to be reaped from this field. I shall see it, but not here. I shall behold it, but from above.'

Not one year has elapsed since the separation, but already the former president, and the most aggressive opponent of evangelical Christianity, are out of the school and among the critics of the present management. Whether the new president will bring the school back to its original purpose, or whether there must be further overturning and overturning, is a problem whose solution only the future can make clear.

Craving your pardon for trespassing at such length upon your valuable space, I remain, sincerely yours,
M. L. GORDON.

Our Book Table.

耶穌教易知論. This is a booklet of six Chinese pages, written especially for Chinese who have not come in contact with the Gospel, by Rev. H. W. White, of the Southern Presbyterian Mission at 徐州府. The easiest mandarin style is adopted, and the native who can read, even a little, will be enabled to apprehend the salient points of the Gospel by a perusal of its contents. The power of Jesus to save is illustrated by the fact that six or seven opium smokers at the T'ai Ping Chiao Chapel in Hangchow, one of whom was addicted to the habit for thirty-nine years, were reformed and are now members of the Church under the ministry of Mr. Yü. A short, simple prayer is appended. S. I. W.

常字, 雙千, 認字新法. *The Analytical Reader.* A Short Method of learning to read and write Chinese, by W. A. P. Martin, D.D., LL.D. Presbyterian Mission Press.

Dr. Martin has placed students of the Chinese language under obligation to him for publishing in revised and improved form his Analytical Reader, which is intended as an introduction to the study of the Chinese language, and is not only adapted for the use of Western students, but for Chinese students as well.

The first excellence of the Reader that attracts attention is the selection of two thousand characters from a still larger list prepared by Mr. Gamble according to their frequency of occurrence in a wide range of literature examined. Dr. Martin divides these characters into four groups; the first group containing characters that occur the most frequently, the second less frequently than the first, the third less so than the second, and the

fourth the least frequently. The first, second and third groups contain fourteen hundred characters, and at the rate of five or six a day could easily be mastered within the first year. With such an equipment the student would discover that he knew nineteen out of every twenty characters that occur in the New Testament, and nine out of every ten that occur in the Four Books. In three years of such study he would be master of a vocabulary of over four thousand characters, or a range as wide as is known by the average Chinese scholar.

The Reader contains the list of Radicals carefully defined. The two thousand selected characters are arranged under their proper radicals and fully defined, thus saving the student the weariness of hunting in a dictionary before he is master of its mysteries. To give further assistance in gaining a working knowledge of the list of characters they are thrown into the form of verse with a pretty literal English translation by the side. With this introduction, and with a Chinese teacher by his side, a student could enlarge indefinitely his use of the characters in hand by writing out sentences with them and submitting them to the criticism of the teacher.

Another very important help to the learner is the analysis of the list of characters. Thus if writing of characters be taken up from the first under this guidance it will very soon become a pleasing exercise, and the learner will not mistake an ox for a sheep or a woman for a broom! It is to be regretted that Dr. Martin did not follow Wade's system of spelling, and thus contribute to uniformity. There is a further disadvantage for beginners in Chinese that they are

introduced at once to a classical style and are not helped to the use of characters in common conversation. This defect could be overcome by a judicious use of a Chinese teacher. The two important things to be commended to the attention of students are: first, the selected and graded lists of characters to be acquired; and, second, the analysis and systematic writing of characters.

D. Z. S.

The Principal Thoughts of Ancient Chinese Socialism, or the Doctrine of the Philosopher Micius. From the original by Rev. Ernst Faber, Dr. Theol. Translated from the German by Rev. C. F. Kupfer, Ph. D. Presbyterian Mission Press, Shanghai. Price 60 cts.

This little volume rescues from oblivion and brings to the light and to English readers for the first time "The chief thoughts of the Philosopher Mih-ts." We learn from the translator's preface that Micius was a native of the state of Sung, and in his youth was a contemporary of Confucius. Little is known of his life; but he was of a "noble, self-sacrificing character, who not only advocated universal love, but practiced it in a truly self-denying manner."

Like Confucius, Micius quoted and referred to the ancient classics, and still more frequently points to the ancient "holy kings"—Yao, Shun, Yü, T'ang, etc.,—but he drew from them lessons different from those drawn by Confucius. It is due most probably to the ascendancy of Mencius that Micius passed into obscurity, since Mencius was his strong opponent and merciless critic.

In the translation 33 paragraphs or sections are given, treating on about 25 different subjects, while a number of sections are mentioned as having been lost. Only the "principal thoughts" of Micius are culled from the whole body of his writing. What is before us is the substance of his doctrine. The translation is interspersed with

comments by the translator, Dr. Faber, applying the philosophy of Micius to the conditions of modern life. In this review of the book we can call special attention to only a few of the more striking paragraphs.

Paragraph No. 6 treats of "Giving up Extravagances." The philosopher states that the ancients—by whom he means, no doubt, the ancestors of the Chinese race—did not understand

1st. The building of houses, and that they lived in caves.

2nd. They did not know clothing, and it was not till later that they had outer garments of fir and girdles of dry grass; "in winter scarcely warm and in summer scarcely cool."

3rd. The ancients did not understand the preparation of eatables and drinks. They ate the raw and lived separated.

4th. They did not know how to make ships and wagons.

There is implied another condition of the ancients, viz., that they knew nothing of the family institution.

It was when the ancients were in this uncivilized condition that the "holy kings" came to their rescue and taught them how to build houses, to make clothing, to begin the arts of agriculture and the preparation of food, the building of ships and wagons, etc. According to Micius the holy kings struck the "golden mean" in each one of these departments. While they supplied the real needs of the people they at the same time avoided all extravagance. "The law for the dwelling houses was: Elevation is sufficient to keep out dampness, side walls are sufficient to keep out wind and cold, cover above is sufficient to meet the snow, frost, hail, rain and dew. The height of the inner wall is sufficient if men and women can stand. If that is considered, then

it is enough. To waste material and exert the strength without gaining advantage, should not be done." Again, under the head of "ships and wagons," Micius says: "The holy kings therefore had ships and wagons made for the conveyance of the trade of the people." They made the ships and wagons throughout strong, light and useful, so that they could load heavily and convey easily. They used little material and had utility. One cannot but regret that the "wagons and ships" of North-China have degenerated so sadly since that happy time.

It is worthy of remark here that Micius assumes that the primitive inhabitants were "cave-dwellers" in the modern sense of that word, and in this he has had not a few followers among devotees of science so-called to-day. The whole theory does not agree with the historical facts of the race, but we can hardly blame the old heathen philosopher for not knowing better. Doubtless he, like his modern successors, did not go far enough back in the history of the race to ascertain the truth about primeval man.

Paragraphs 11 to 16 treat on the "Vindication of Equality" and "Communistic Love," which contain the principal scope of the book. It is very interesting to note how our modern socialism has thus been anticipated. Micius says the law of "Communistic Love" to be "Love that of others as your own." According to his teaching the maintaining of distinction between man and man is the cause of all social trouble, and the remedy for all is communistic love. "To condemn distinction and maintain communism, unites like a square."

Again, to notice another paragraph, in number 32 the philosopher condemns music with unsparing severity. Not, he says, because he dislikes the tone of the instruments, but because it is not

found in harmony with the obligations of the holy kings above, nor with the profit of the myriads of subjects below. Micius here argues on the same principle already intimated before, viz., to reject everything that is superfluous and confine civilization to what is absolutely necessary to life. In a word he is thoroughly utilitarian in his theory.

Like Confucius, Micius considers the age of the holy kings the golden age in the sense that everything that they did was just right, and that later ages had become sadly corrupted through luxurious extravagance. Both argue from the same basis, but they differ widely as to what is necessary and what is luxurious. Micius condemns music as unnecessary; Confucius extols it. We readily recall his statement that on one occasion, having heard good music, he did not know the taste of meat for three months after that time, so enraptured was he with the music. But if the old sage was at any time as poor as are millions of his modern successors in Shantung, he had far more cogent reasons for not knowing the taste of meat.

Finally, it is quite refreshing to read something in ancient Chinese that is not Confucian, and to know that Confucius did not have the whole field to himself. Micius was utilitarian, communistic and non-Confucian.

A. S.

REVIEW.

Problems of Practical Christianity in China By Rev. Ernst Faber, Theo. D. Translated from the German by Rev. F. Ohlinger.

Christian missions have one great object in view, demanding the earnest pursuit of all engaged in the work. It may be laid down as the conversion and salvation of men, the advancement of the cause and kingdom of Christ, the transformation of this world from being a "theatre wherein men prepare themselves by sin for eternal con-

demnation," to its being the sphere of God's working grace and becoming the counterpart of heaven. These are strong expressions, descriptive of the character and aim of Christian missions, and may well stimulate every one connected with them to seek their attainment to the utmost possible extent. We take it for granted that the work is being pursued accordingly, and that the end in view is clearly and definitely apprehended, though it needs the increasing influence of the highest and holiest motives, in order that the end in question may be sought after as it ought to be.

At the same time, in the prosecution of the missionary work there are many things that come up, more or less seriously affecting it, that are often the cause of trouble, anxiety and contention among those engaged in it. These force themselves upon our attention and crave solution at the hands of those best qualified to give it. We recognise the pamphlet before us as intended for this purpose and answering it in a most satisfactory manner. Dr. Faber has had long and large experience in this line of things. He places himself in the circumstances required and brings them up in a great variety of forms, and in a vast number of instances, as matters with which he was conversant in the missionary work. There is hardly a subject to which he does not allude and on which he does not speak in a direct and positive way, so that the reader, anxious for information on one topic or another, may have the weighty judgment of the author in regard to it.

Altogether the book is divided into ten chapters, which we need not particularise, but under each and all the most important themes are brought up for consideration as occurring constantly and universally in the range of missionary experience. The author takes a

far reaching view of the whole subject. He enters sympathetically into the difficulties and trials, the doubts and uncertainties through which those for whom he writes are often called to pass, and treats them as if they had fallen to his own lot in the work, and in which he felt the deepest interest. No one can read these pages with a view to obtain guidance and direction in the maze of trouble in which he may be, from the conduct or standing of the native converts, without receiving valuable aid at the hands of the author. There is no evading the matter in any case. It is a very repository of instruction that is here given, and we cannot too earnestly urge upon our missionary brethren a practical acquaintance with the work, assured that it will be found exceedingly useful in explaining and applying the customs and manners of the Chinese as they bear upon individual Christians or the Church at large.

Were we at liberty to discuss the numerous points brought forward in these pages, it would be a pleasure to do so, but our space is prohibitive. Only a few subjects may be specially referred to, agreeing most fully as we do with the views propounded by our author in the wide range he goes over, describing and discussing the manifold incidents of missionary life in China.

1. While Dr. Faber is most careful in providing for the purity and orderliness of the Christian Church, and the abandonment of heathen customs and practices wherein they impinge upon moral character and conduct, he is no innovator on the manners and habits of the Chinese, as if they were necessarily wrong and ought to be avoided. In other words, he is far from insisting on the introduction of a Western line of things in the order and service of the native Church, as if that line was alone the right

one, and the transcript of our Churches at home was indispensable. This is an important suggestion, and we wish it were more fully carried out so as to aid in bringing about greater harmony and combination among the native Churches. It may not be possible, however, to effect this object in the present condition of things.

2. Remarks are, of course, made as to the admission of converts, the terms required and the length of the so-called catechumenate, or the probationary *régime*. This seems to be the course ordinarily pursued, and many months are often enjoined in the way of trial, both for the sake of previous instruction and as a test of sincerity. There is good reason for this, no doubt, but the practice of our Lord and His apostles can hardly be quoted in this direction. Whatever explanation may be given of their example there are those who think a lengthened period of trial, as the usual custom appears to be, not specially called for. A certain amount of knowledge is requisite, and apparent proof of interest and sincerity, which may in a moderate space of time be given and acquired, leaving further development to take place in fellowship with the Church and in the course of instruction prescribed by our Lord. The increase of the Church might thus be more speedily attained, and,

allowing all needful care to be exercised by the missionary, would not he be thereby stimulated to more activity and more prayer, more earnestness in his preaching and the fuller realisation of its results. Circumstances may differ in this respect. We only urge that the work should be so prosecuted that great things may be expected in the ingathering of souls and the edification of the Church.

3. The Term Question. We are thankful that Dr. Faber has written on this subject. He has expressed himself strongly and decidedly as to his own views on the matter. However this may be it is most desirable that unanimity and common action should obtain in regard to it. As the author says, happily God has blessed the variety of terms made use of, but even that is not sufficient to justify the contrariety of terms employed to express the words—God and Spirit in Chinese. It is incongruous and ought to be settled, and we hope it will be in due time.

But we must close our review, which is necessarily imperfect from the brief space allowed for it and the extreme importance of the subject. We can only recommend the book in the highest terms, and trust that every missionary in China will order a copy of it as a work of very great value in the prosecution of his labours.

W. M.

Editorial Comment.

WE think the missionaries everywhere in China will be ready to unite in a *Laus Deo* for the outcome of the long-pending loan negotiations whereby China becomes a debtor to England and Germany rather than to Russia and France. We know what

French predominance means—as witness Madagascar. And there has never been any question as to what Russia would do, had she the power. Mission work may now go on with increased vigor and confidence, and China has taken a great step forward.

The opening up of the inland waterways means a great deal to China. It means that millions of money which have hitherto been unjustly extorted from the people by unscrupulous and avaricious petty officials, in unknown and unknowable amounts, shall now cease and be diverted into the proper channels for the administration of the government. Already the people are beginning to realize this and rejoice, while the officials look with dismay on the passing away of their unlawful gains.

* * *

ANOTHER item, insignificant though it may seem to some, is the passing of the little steamer from Ichang to Chungking. This very day we read a letter from a missionary in Chungking, telling how some boxes of books which had been shipped to him the last of last May had only just reached him (Feb. 7th, when the letter was written), and then, alas, they were worthless, having been twice wrecked on the way. We trust the losses and delays and dangers of the passage of the Ichang gorges is a thing of the past. For this, and much else that missionaries enjoy we have to thank, under God, Great Britain.

* * *

OUR readers will sympathise with Dr. Griffith John's desire for a Union Chapel for the Christians in Central China (see page 108). With pleasure we think of the great congregations meeting every Sunday in such centres

as Hankow, Shanghai, Peking, Foochow, Canton and elsewhere. On page 137 of this number it is a cause for thankfulness to note that when the Methodist schools are in session in Tsun-hua there is a regular attendance at Church service of some two hundred and seventy-five. Again, too, in various reports that come to hand we hear of the paucity of Church accommodation,—one brother who thought a year ago a Church to seat six hundred a necessity, now finds it necessary to face the question as to how to build a place to seat eight hundred.

* * *

THE pleasing thought of such congregations meeting Sunday after Sunday (although, doubtless, the eight hundred audience is a union affair), leads us to wonder if it is not possible to obtain a census of native Church attendance on Sunday. The RECORDER probably finds its way into all the mission stations, and if our readers will co-operate we will gladly compile the figures. Will our friends in every mission station arrange for the numbering of the total Church attendance on the first Sunday in May, choosing either forenoon or afternoon attendance? The name of the mission, the place and province, and the total number (if possible male and female adults, and children) is all that is necessary. If, however, explanatory remarks are necessary we will endeavour to embody them in the report which we hope this appeal will make possible.

AMID a great deal that is lamentable in the present condition of affairs in China, it is pleasing to note a few signs of advance like that mentioned in a letter of Mr. Hubbard, of Foochow, crowded out of this number of the RECORDER, of the Proclamation of a native official, forbidding the expenditure of large sums of money for betrothals, and discouraging foot-binding. The fact, also, that one so conservative as the Viceroy Chang Chi-tung should write an introduction to an anti-foot-binding tract, speaks volumes in itself. The desire for English is probably largely commercial. But without doubt there is a widespread and continually increasing desire for information as to what constitutes the great superiority of foreign nations in so many respects over the Chinese. How best to meet these new conditions is a subject of weighty consideration for the missionary body.

* * *

THE following quotation as to the value of missionary work and missionary testimony, is from the pen of Julian Hawthorne, a special commissioner of an American magazine, *The Cosmopolitan*, to India, to visit the famine and plague smitten regions and report thereon. He says:—

The only persons of white blood who know what is actually going on are the missionaries, for they

go about quietly everywhere, see everything, and can not be deceived or put off the scent by the native subordinates. Nor are the latter much concerned to deceive them; for they know that what a missionary says would not be accepted by the government if it contradicted the reports of its own agents. A missionary, in the eye of the government, is a worthy but sentimental and unpractical personage, whose sympathies are readily worked upon, and who knows nothing of political economy. The weight attaching to their assertions is, therefore, the government thinks, entitled to the respect which belongs to good intentions, but to little more. Now, anything further from the truth than is this prepossession on the part of the government it would be hard to conceive.

* * *

WE acknowledge with thanks the receipt of Vol. I., No. 1, of the *Anglican Church Record*, a Quarterly Magazine issued by the Anglican Church in China and Korea. It is in Chinese, octavo size, 18 pages, on Chinese brown paper, and is conducted by a Committee consisting of representative members of the S. P. G., C. M. S., and the American Episcopal Mission from Central and North and West China, Korea, etc. We wish the new venture every success.



Missionary News.

The Anti-opium League in China.

The Treasurer acknowledges with thanks the receipt of the following contributions: Miss Bessie Forbes, \$10.00; Collection at Soochow, \$19.40. Will not other missionary communities take up collections soon? These and individual sums will be acknowledged in the *RE-CORDER*. It is proposed to print soon an important pamphlet in English, and funds will be needed.

G. L. MASON,
Treasurer.

Missionary Home, Shanghai.

Notes on the Work of the T'ien-tsu Hui.

Mrs. Little has held a series of meetings at the river ports on her way to Chungking, and in each place has been much encouraged by the interest taken in the movement against foot-binding. From many parts of the country comes word of loosened bandages and of resolutions made by heads of families that binding shall cease as far as their children are concerned. In Tientsin a meeting has been held in the drawing-room of Mrs. Mac-kintosh, wife of the manager of the Hongkong and Shanghai Bank. A Chinese gentleman living near Tientsin has offered \$100 towards the expenses of the work, and he says he knows of other gentlemen who will find money, if it is needed, for the propagation of the literature of the Anti-foot-binding Society. In Shanghai itself two interesting meetings have been held during the present month. The first, held on Feb. 11th, took place at the Ewo Silk Filature. Mr. Barretta, the

manager of the Filature, arranged that a large godown should be cleared for the meeting; at 11.30 all work was stopped, and the women and girls, to the number of 1000, flocked in this large room. A small platform had been arranged for the speakers, and the women, some standing, some sitting, thronged as closely as possible to the few foreign ladies present. It seemed at first as if it would be impossible for any one voice to make itself heard above the hum of the many, but after a few minutes quiet was obtained, and Mrs. Alford, in a few words, translated by Dr. Reifsnyder, told the women why they had been gathered together; Dr. Reifsnyder followed with a vigorous speech, then Mrs. Dé, a Chinese Christian lady, held the attention of the audience while she delivered a graphic address. The meeting closed with a few words from Miss Burdick, and as the women dispersed, illustrated papers were distributed. Many of the women at the Filature have large feet, but the majority are bound; these, by nods and words, eagerly confirmed the remarks of the speakers. It is hoped that this is but the first of a series of meetings to be shortly held at the various Mills and Filatures in Shanghai.

The second meeting was held in Mrs. Alford's drawing-room on Feb. 16th, when a fair number of Chinese ladies met the ladies of the T'ien-tsu-hui Committee. After tea and a welcome from the hostess, the evils of foot-binding were plainly put before the guests by Mrs. E. T. Williams. Speeches followed from some of the foreign ladies, translated by Miss Wong; some literature was distributed, and several of the ladies, many of whom had tiny feet, expressed their desire to prevent

the suffering caused to little girls, and their willingness to co-operate with the foreign ladies in the efforts they are making to abolish this custom.

Anti-foot-binding literature can be obtained on application to the Hon. Secy. of the T'ien-tsu-hui, Mrs. Bondfield, 13 Peking Road, Shanghai.

Annual Meeting of the American Board Mission, Foochow.

The pastors, evangelists, teachers, Church members and missionaries of the American Board Mission here have again met in their annual meeting. There was one glad note of rejoicing and thanksgiving from 9.30 a.m., Nov. 9th to 5.00 p.m., Nov. 16th. From Shao-wu, 250 miles in the interior to Sharp Peak on the sea, came tidings of large numbers joining the Church and of larger numbers glad to listen to the Gospel. Man after man told of villages near his center of work that were calling for Christian teachers and preachers. Each closed with the same thought, "Alas the harvest is plenteous, but the laborers are few. There is no one to send." Instead of completing this part of the program we spent the last moments in prayer that the Lord would send forth men to reap this harvest. It is a significant fact and one which all friends of missions will note with pleasure that these Chinese brethren, as they talked of pushing out into the "regions beyond," emphatically advised that no new work be begun in any village until the people in that village agreed to bear a part of the expense.

For the morning sessions the men and women met in separate Churches to discuss topics vitally connected with their respective work. Among the more important topics were: "Christianity in the Home," "Shall a man with more than one wife join the Church?" The sentiment was

against it. There has been a feeling among the Christians that it was proper for their sons to marry heathen wives, but for their daughters to be given to heathen husbands was quite another thing. The discussion on this topic resulted in the agreement that one was as bad as the other, and that both were wrong. "Shall we form a men's missionary society" received but one answer from all, and the Wednesday morning session was largely devoted to the organization of the Society.

For the afternoon sessions no Church is large enough to admit the numbers who wish to attend. We are obliged to go to our heathen neighbors and ask them for a temple in which to meet. Just opposite our Gen Cio Dong Church is a large Guild Hall not yet completed. The roof was finished two days before our meeting began. The idol has not been made. The stand for theatres is completed, and it was just what we wanted for a speaker's platform. It seemed that God had left this hall in this stage of completion expressly for our use at this time. The man who has control of it has been visited several times by one of our workers, and is on good terms with him. The basis of this friendship is the monthly magazine, *The Review of the Times*. The influence of this magazine led him to read other Christian books, and by the time we wished to rent the Hall this literature had prepared his heart to yield to our wishes and allow the Church of the Living God to meet in the home of a dead idol for worship. The fact that this temple, owned by idol worshippers, can be rented by the Church of Christ and used for the worship of God by those who denounce idolatry; and the fact that the owners of the temple themselves were in attendance and listened attentively at every session of the meeting held in the temple, is evidence of the inroads that fifty-one years of

preaching the Gospel of Christian Liberty has made in the strong holds of idolatry and superstition in Foo-chow.

Three sessions held in this place are deserving of special mention. A unique feature of this year's program was the woman's session on Thursday afternoon. This was a union meeting of men and women, but it was presided over by women, and the speakers were women, with a few exceptions. No session of the annual meeting has been better attended and none surpassed it in interest. This no doubt would sound quite tame in England or America. But you must remember the position of woman in China; you must remember that in the native mind no respectable woman could place her foot on this platform from which these Christian women spoke, and you must remember that they were speaking to men and women, their neighbors, many of whom were not Christians, and some of whom knew so little about Christianity that they would be unable to explain clearly the difference between this service and a native theatrical exhibition. You will be interested in a sentence or two from the prayer of the Chinese woman who led that afternoon: "Heavenly Father, we women are not as highly esteemed as the men, but thou knowest that our responsibilities are greater. Have mercy upon us. Help us to remember that a woman was first at the sepulchre of our Lord, that Jesus always honored women, and may these thoughts aid us to do our whole duty in our home and toward our neighbors."

The question arose as to the propriety of holding the communion service in the Hall. The pastors settled it by saying it was undebatable. We could not all get into any Church or any three Churches. The service would of necessity be held in the temple. But God's Holy Spirit

dwells not in temples made with hands. He seeks temples of God's handiwork—human hearts. He found them that Sunday morning in that idol temple. The solemnity of the occasion was full of rejoicing. Pastor Ling, of Geu Cio Dong, opened the service by calling upon all to rejoice over the victories of Christianity during the year, and over God's goodness to each individually. Two other pastors followed, pointing the people to God as their only hope and cause for rejoicing. Then a few words on the significance of the sacrament, a brief prayer of thanksgiving, and hundreds with bowed heads lifted their hearts to Him who looks not on the outward surroundings but into the heart; as in loving remembrance of the Savior's death and resurrection they partook of the emblems of His broken body and of His blood shed for them.

The Sunday afternoon service was in some respects the most remarkable of the whole meeting. For thirty-six hours a few of the most earnest workers had been planning for an evangelistic service in which the one object was to be the winning of souls to Christ. There had been much earnest prayer. Seven men from different walks in life had been asked to speak for five or ten minutes each. The first spoke on "What is an Idol?" the next "Who is God?" Then "We should worship God." Then "What kind of a Man is he who worships neither Idols nor God?" Then the "Benefits of serving God." Others spoke of idol worship as waning, and the last man appealed to all to "repent and believe Jesus." The sin, as well the folly of worshipping idols, was never more clearly laid before men. But it was done in the spirit that is born of prayer and the longing to save the souls of perishing men. While a hymn was sung those who could not remain were asked to quietly with-

draw. Very few left the place. The Christians were asked to tell in a sentence why they believed Christ. From all parts of the temple came the answers, "Because He has taken away my sins," "Because He gives me everlasting life," "Because He died for me," "Because I want to go to heaven," etc., etc. Then those Christians who had any sorrow, or who wished to become more earnest in Christ's service, were asked to rise. Prayer was offered for them. Then those who had friends at home who were not Christians, and those who in accordance with the request at the morning service had brought unconverted friends with them, were asked to indicate it. It was touching to hear parents plead with us to pray for sons and daughters. Children plead that prayer might be offered for parents, and brothers spoke of brothers and sisters out of Christ. Fervent were the prayers offered to the Father for these relatives. Lastly, those who wanted to leave the old life, and accept Christ, were asked to rise. As we waited with bowed heads God remembered the petitions that had ascended to Him, and one after another, first among the men and boys, then among the women and girls, arose, till over fifty were on their feet, signifying their desire to be counted among God's children. Workers had been stationed in all parts of the audience, and after a stanza of a hymn and a brief prayer those who had risen were invited to meet with a few of the leaders, so that we might become acquainted and be able to help them. I shall never forget this inquiry meeting. We were in the home of an idol. Pressing on us from all sides, so that we had to brace ourselves to stand against them, were idolaters from all ranks of life curious to see what this new thing was like. There, under the inquisitive gaze of friends and neighbors, ten men gave us their names as desirous to know and

serve Jesus. Twice as many more had already begun to learn the Way of Life, and their names had been written at some chapel as learners, but they wanted the prayers of Christians to help them. The same words will describe the scene among the women. This annual meeting will long be remembered for three advanced steps which were taken with deliberation and prayer: (1) Rules were adopted which were intended to place marriage in practically the same relation to the Church that it holds in America. These rules are in advance of the practice, and form an ideal toward which the Church is to advance. (2) The native women have themselves formed a class for the training of Christian workers. This class is at work. There is no foreign lady to help in the least, but the native women themselves undertake the task. The students are to study half the day and go with more experienced workers to do personal work the other half of the day. (3) A Men's Missionary Society has been organized. This was done not by pastors and preachers alone, but by the whole Church. Business men are among the officers. These consist of a President, three Vice-Presidents, a Secretary, Treasurer, and a Prudential Committee of eight. Every Church and chapel is to be enlisted in the work. Before the officers left for their homes, after the annual meeting, arrangements had been made to begin operations at once. Every office is held by the Chinese; and the work will be done by the Chinese themselves. The foundation of this Society was cemented with prayer. Every step was taken with deliberation and with the unanimous consent of all. The pastors and preachers said: "We must depend on the laymen for the success of this Society." It must be successful. We want the brothers and sisters in China to join with us in praying for this success. The laymen, as well

as the pastors and preachers, are beginning to realize that a Church which stands on Chinese silver and copper cash is more stable than one

which stands on English or American gold.

Very sincerely yours,
W. L. BEARD.

Diary of Events in the Far East.

10th.—From Hainan island comes the news of a serious rising of the aboriginal tribes in the mountainous department of Yenchow, about eighty miles to the south-west of Kiungchow, the chief city of the island and the headquarters of the Taotai of the Lei-kiung Intendancy of Kuangtung province. The aborigines, or Li tribesmen, have, so far, plundered and consigned to the flames eleven military patrol posts and twenty-eight villages or hamlets, while about 130 harmless villagers have been massacred by the savages at date of writing the above (25th January). Another despatch received from Hoihow, which is not very far distant from the scene of the insurrection, reports that nearly 3000 disbanded soldiery and deserters are among the aborigines, and that the government troops sent against the marauders were too weak in strength, being outnumbered almost three to one by the insurgents, in consequence of which the troops (four battalions or about 1500 men) have been repeatedly defeated and have accordingly left open the road to Kiung-chow. Reinforcements sent from the last named city by the Taotai, consisting of regular troops and local trained bands, are on their way to stem the incursions of the aborigines, and the Viceroy at Canton has been appealed to for more troops.—*N.-C. Daily News.*

We translate the following from the *Avenir du Tonkin*:—

We have already announced the arrival of the vessels to reinforce the China squadron. Orders have since been given

by the Ministry that from six to seven thousand men are to be held in readiness for any eventuality. Work is actively proceeding in all the garrisons to complete the armament so that the troops may be ready to leave at the first signal. Melinite shells and other munitions have arrived. The effective of the artillery to embark would be a battery.

From another source we have received the following information:—Admiral de Beaumont arrived on the 11th of February with instructions concerning the island of Hainan. A company of Tirailleurs and a company of Marine Infantry are leaving for Monkay.—*Hongkong Daily Press.*

11th.—A telegram from London to the *N.-C. Daily News*, says that "the *Times*' correspondent in Peking states that France has demanded an indemnity to be paid within eight days for the kidnapping of a Frenchman in Tongking by Chinese brigands, otherwise French action in the south of China will become necessary."

Also that "Japan has notified to China that she cannot extend the time for the payment of the next instalment of the indemnity."

15th.—Bold robbery near the city of Sungkiang. Miss E. D. Leverett (of the Southern Methodist Mission) with her Bible woman were robbed whilst traveling on a small native boat; no personal violence was used, but a sword was held over Miss Leverett's head, and she was threatened with death if she resisted.

21st.—Three Municipal Council detectives who were charged with torturing prisoners, were brought up again at the Mixed Court, Shanghai, for sentence. The principal offender was sentenced to three years' imprisonment with one month's cangue in every six. The other two were given two years' imprisonment, with the same amount of cangue as the other man. Five out of seven men who were charged with acting as assistants to the detectives, were given

a year's imprisonment each, and the other two were ordered to find security.

22nd.—News that China has agreed to admit foreign and native steamers to all inland waters within four months.

24th.—Telegram from London states that China has concluded a loan for £16,000,000 at 4½ per cent with the Hongkong and Shanghai and Deutsch-Asiatische Banks.

The deaths from plague this week in Bombay amount to 1113.

Missionary Journal.

BIRTH.

At North Szechuen Road, Shanghai, 16th Feb., the wife of Pastor KRANZ of a son.

MARRIAGE.

At Chungking, 1st Feb., Mr. CHARLES G. LEWIS to Miss A. CULLEY, both of China Inland Mission.

DEATHS.

At Hwang-hien, Province of Shantung, 1st Feb., ASHLEY RODGERS, son of Rev. C. W. and Anna S. Pruitt, of Am. Sou. Bapt. Mission, aged 5½ years.

At Tengchow, Shantung, February 18th, the wife of Rev. Dr. C. W. MATEER, Am. Presby. Mission.

ARRIVALS.

At Shanghai, 2nd Feb., Mr. and Mrs. W. S. HORNE and child (returned), Misses R. MCKENZIE (returned), E. L. BENNETH, M. MACPHERSON, M. MACDONALD, M. E. HANDEN, E. E. TILLEY and L. J. WEBBER, from America, all for C. I. Mission.

At Shanghai, 9th Feb., Messrs. ERNEST H. TAYLOR, CHAS. FAIRCLOUGH, G.

F. ROW and R. GILLIES, from England for China Inland Mission.

At Shanghai, 14th Feb., Mr. and Mrs. W. J. HUNNEX (returned), Misses F. LLOYD (returned), F. H. CULVERWELL (returned), E. BRADFIELD (returned), E. G. HURN and M. B. WILLIAMSON, from England for C. I. Mission; also Rev. S. A. MOFFETT, of American Presby. Mission, Pyeng-yang, Korea (returned).

At Shanghai, 20th Feb., Mr. and Mrs. JAMES LAWSON (returned) from N. America for China Inland Mission.

At Shanghai, 24th Feb., Rev. J. P. BRUCE and wife (returned) and Miss BECKINGSALE, of English Baptist Mission.

DEPARTURES.

From Shanghai, 16th Feb., Rev. W. F. WALKER, of M. E. Mission, Peking, for U. S.

From Shanghai, 25th Feb., Rev. THOS. BRAMFITT, Wesleyan Mission, Hankow, for England.

From Shanghai, 26th Feb., Rev. JEFFREYS (unconnected), from Shantung, for U. S.

